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The Seconde Parte of a Register

In two Volumes
Volume II

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The Seconde Parte of a Register

Being a Calendar of Manuscripts under that title intended for publication by the Puritans about 1593, and now in Dr Williams's Library, London

EDITED BY

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With a Preface

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ADDENDA AND CORRIGENDA

I. 1, note 2, l. 6. For "Bishop of Bristol" read "Dr G. F. Browne, late Bishop of Bristol."

I. 12, note 2. Add:

"Until recently Bancroft's statement that 'A parte of a register' was printed by Waldegrave in Scotland has always been accepted without question. In October 1910, however, a paper (reprinted separately in 1912 under the title *Richard Schilders and the English Puritans*), was read before the Bibliographical Society by Mr J. Dover Wilson, in which it was contended that the actual printer of the work was Schilders and not Waldegrave. Basing his arguments on the similarity between the types, ornaments, &c. used in 'A parte of a register' and in works admittedly printed by Schilders, Mr Dover Wilson makes out a strong case, and his arguments are deserving of very careful consideration. The present writer hopes to go into the whole matter fully in the introduction to a reprint of 'A parte of a register.'"

I. 19, note 4. *Catalogue* should be in Roman type.

I. 52, l. 14. For "Broklesly" read "Broklesby."

I. 56, note 2 should be in italics.

I. 87, note, l. 4. For *Reprints* read *Transcripts*.

I. 129, l. 5. After "lines" add "They are practically identical with Mr Browne's Ten Questions (above, I. 62)."

I. 154, note. *Register* should be in Roman type.

I. 245, l. 2. Add: "The extract is printed in full in Browne, *History of Congregationalism in Norfolk and Suffolk*, 605."

II. 20. Note 1 should read: "i.e. 'too too,' that is, 'exceedingly apparent.' Cf. *Hamlet*, Act I. Sc. II. l. 128:

'O that this too too solid flesh would melt,'

and the notes on this passage in the New Variorum Edition of Shakespeare (*Hamlet*, Vol. I. p. 41)." I am indebted to Professor Firth for this correction.

II. 59, note. Add: "i.e. *How Superior Powers ought to be obeyed of their Subjects &c.*"

II. 111, 4th line from bottom. After "Binghain" add "[? Bingham]."

II. 123, 2nd line from bottom. Add a note to "Silke":

"Probably this should read

Silke Willoughbie Hughe [Tuke], p., suspended."

II. 159, l. 11 from bottom. Add note to "St Nicholas," reading:

"This and the following four churches are in Colchester."

II. 170, l. 6. After "Lancashier" add "[*sic*, Leicestershire]."

184. [1586.] "An acte for the restitution of christian discipline in the Churche of England, and for the abolishing of the Cannon Lawe in that behalfe."

"Wheras in the Reigne of her Ma^{tys} most renowned father, Kinge Henrie the eight and other times since it hath bin intimated unto this honourable Courte of Parliament of the great disorders that are in the Cannon Lawe, wherby the ministers of the popes decrees in the time of grosse ignorance and idolatrie did divert the churche orders to the great derogation of the authoritie of the Imperiall Crowne of this Realme and the intollerable burthen of the Churche of England, for the abolishing whereof somewhat was also intended, but nothing brought to perfection:

To the end that the same maye nowe be fullie accomplished and that such Churche discipline maie be established as Gods word doeth appointe, Be it enacted &c, that wthin three monthes after the end of this present parliament, the minister and whole congregation, or the moste parte therof, in all and everie parishe and parishes wthin her ma^{ties} Realme of England, and of Wales, and other her highnes domynions, shall nominate and elect six at the leaste of everie parishe, being knowen to be the moste forward and sound in setting forth the proceeding of the gospell, and not spotted with any notorious crime, whiche by vertue of this acte shall have full power and authoritie, together with the minister (and whiche shalbe named the presbiterie of the parishe), to heare and examyne all causes of offence to the churche whiche shall arise in their severall parishes concerning any disorder of life, whiche nowe is used to be broughte into any of those courts that thei call Spirituall Courts, of Archbishops, Bishops, Chauncelors, Archdeacons, and Officialls; and the said presbiterie, or minister and Elders, upon examination therof, according to the smalnes or greatnes of the fault shall proceed against the offenders, man or woman, either by godlie admonitiones, one or more, or by excommunicating and excluding him or her from partaking of the holie Sacrament of the Supper of the Lord, untill, by good tokens of repentance shewed in the face and assemblie of the same parishe, it shalbe by them thought meete to restore him or her to his or her former state againe, the minister in the name, and with the consent of the rest, denouncing the excommunication and likewise signifying the restitution openlie in the Churche before the whole congregation uppon some daie of their publike assemblie,

and so to allowe them to the partaking of the holie Supper againe. And whosoever shall contemne them, and shall not seeke to reconcile themselves w^th^in one moneth after thei stand excommunicate, by submitting themselves to this discipline, uppon a certificate unto three of the next Justices of that Shire, subscribed by the minister and the rest of the Elders, the same Justices shall send forth their warrant for him or her, and comitt them to the Shirif, by whom they shalbe sent to ward, to remaine there without baile or mainprise for the space of six weekes moe, and if in that space thei shall not yelde to reconcile and submitt themselves unto the discipline, then thei shalbe in like case as if thei were in execution upon the writt de excommunicato capiendo, and not to be delivered but by pardon from the Prince, putting in suertie before the Lord Chauncelor or lord keeper of the great seale, unfeinedlie to reconcile themselves as aforesaid. And the said Minister and Elders shalbe in full authoritie to take orders in the said parishe for the furnishing of ther Churche with convenient books, pulpitt, and whatsoever els is requisite for the necessarye adorninge and decent furniture of the same, at the charge of their severall congregations.

Provided alwaies that those things which shalbe agreed uppon for eche parishe to put in practise, by apointment from the larger conferences, or by provinciall and nationall counsails, when anie suche are called together by her Ma^tie^, by her honorable Privie Counsaile, or by the highe Courte of Parliament, that then no severall ministers nor parishes neglect the same, but in case thei do, that the next conference informe the Justices at their nexte Sessions of Peace for the Shire, and crave their authoritie to constraine the offenders presentlie to redresse the same, and the said Justices have full power and authoritie by vertue of this acte to assist them in all suche cases as are laid to the ecclesiastical censures of those that in this statute are authorised to be ministers of the same, against all persons that thei complaine to them of, so that the said Justices shall have full power to proceed against the parties so complained of by imprisonment and by taking bands of them at their enlargement, for their submission and good behaviour in that behalf.

Provided also, and be it enacted, by the authoritie aforesaid, that the said ministers and Elders deale not with probat of Testaments, with cases of mariage, nor with matters of tithes and suche like in cases mere civil, althoughe used to be tried in the foresaid Courts, neither proceed by any other censure save onelie with admonitions and excommunications as before, but for their further redres seeke the same at the hands of the Justices of peace of the same shire, as is above said.

Provided also by the like authoritie that if the said Elders refuse to do those things that appertene to their office in this behalfe, or that the Minister neglect his dutie, or will not be ordered in all matters by the consent of their Elders, or if the congregation refuse to follow the good orders of their Minister and those Elders, or if

the Minister and Elders do otherwise then thei ought in anie matters of the Churche, that then the parties grieved open the case to the next conference, to see if, by their good instructions, thei wilbe reformed, and so the matters to be ended, or els to complaine to the Shire assemblie, that thei maye judge of the case, and purifie it by their admonition if they can; if not, to condemne the fault where it lieth, and for the contempte of their admonitions, to excommunicate the offenders, one or moe, and if thei signifie not their submission and reconcilement in their owne parish within the space before limitted, that then it be further proceeded in, as before is apointed, but if thei submitt and reconcile, then the same to be certified at the next shire assemblie, by testimoniall therof subscribed with the names of the parties grieved, and the same to be read openlie in that assemblie, to the satisfying of the Churche for the contempt in that place before by them committed.

Provided also that all Ministers and Elders dealing in thes foresaid Church cases shall by this Statut be esteemed ecclesiasticall officers in that respect, and be fullie cleared, and sett without all daunger for the same, any thinge in any Statute, lawe, or ordinance heretofore to the contrarie notwithstanding.

Be it also enacted, by the autoritie aforesaid, that neither the Cannon lawe, nor the courts of chauncelors, archdeacons, and officials, nor any other court judging by the cannon lawe, nor any provinciall or other lawe commonlie called Cannon Lawe, in any causes before in this Statute appointed to be executed by the Ministers and Elders of eche parishe, from and after the daie before appointed, shall have any autoritie or jurisdiction, any lawe, statute, custome, or ordinance heretofore in any wise to the contrarie notwithstandinge. And the subjects of this Realme to be utterlie freed from the force of all such processe, and from the payment of all suche fees and payments, wherewith by that lawe and those courts heretofore thei have bin moste exceedinglie burdened.

Provided also, and be it enacted that in case of probats of Testaments, cases of mariages, and such like civill cases, as before this time have bin heard, tried, and adjudged by that lawe, from and after the daie before specifyed shalbe heard, tried, and adjudged by no ecclesiastical persons nor censures, which by the autoritie of this present parliament in those cases shalbe utterlie voide and of no force, but in place therof, suche processe and judgement to be used and had, as by the course of the Civill lawe in suche case is to be used, and in cases where there is no due course, order, or proceeding by the provision of that lawe, suche processe, order, course and proceeding shalbe [and be] used as in causes called and ordered before the Counsaile in the North partes of this Realme of England.

Provided also and be it enacted by the authoritie aforesaid that the Ministers of suche processe and execution for probats of Testaments &c in form aforesaid, or any waie in or aboute any thinge appointed in this acte according to the same, shall by this present Statute be fullie cleared and sett without all daunger of anie thinge

in anie other statute, law or ordinance heretofore made to the contrarie notwithstandinge."

185. [.] "A Bill exhibited to the parliament concerning order to be taken for Printing."

"Whereas diverse great inconveniences have come and dailie do arise by disorder of printers, which for their owne covetousnes have imprinted sondrie books tending to the maintenance of errours, sedition, and other ungodlie abuses, to the dishonor of God, and the corruption of many mens mindes and affections: for remedie wherof and for preventing of farther daunger which maie ensue by the licentious boldnes of some evill disposed printers:

It maie be enacted by the authoritie of this present Parliament that:"

1. After Mar. 1st no printer shall print any "booke, treatise, ballad, or pamphlet" that has not been authorised according to the Queen's Injunctions.

2. Any new work which a printer desires to publish must be submitted to the Archbishop of the province, or the Bishop of the diocese where the printer dwells (or if in the Universities to the Chancellor or Vice Chancellor). These authorities must hand the book to "two learned, grave, and discrete persons to be examined and read over," to see that it contains "nothing contrarie to true religion, or tending to the maintenance of schisme, sedition, sinne, or lewd behaviour." If the volume is approved, the printers are to pay an honorarium of a penny per sheet to the two examiners.

3. Anyone printing a volume not thus sanctioned, shall not only forfeit the whole impression and be committed to the common gaol for three months without bail or mainprise, but shall also "suffer further punishment as the matter of anie such booke, treatise, pamphlet, or ballad...maie deserve."

4. Any sanctioned work touching religion or virtue, which has not a printer willing to undertake its publication, is to be committed to the Master and Wardens of the Company of Stationers to be printed. If they fail to publish the book within a reasonable period, the author may claim £10 from the Master and each of the Wardens. On the other hand, the Company shall have power to compel—"by imprisonment or otherwise"—all booksellers within the city and liberties of London to buy, at a reasonable price and according to their

several abilities, as many copies of the book as shall pay for the printing.

5. Seeing that printers are unwilling to print learned treatises in Latin owing to the small demand,

"to the discouraging of learned men to bestow their travaile in writing such books as maie be profitable to the Church of God, the furtherance of good learning, and to the honor of the said Universities,"

they are to be allowed to make "request to the Master and Wardens...to have not more than 500 copies by them printed." The Master and Wardens are empowered to compel "strangers" and their servants, bringing into the country books printed abroad, to buy these copies at a reasonable price, or to exchange them for their own books—divinity for divinity, physic for physic, &c. Any "stranger" refusing to purchase or exchange is to forfeit the double value of the books offered. If the Wardens refuse to execute this provision they shall, upon complaint made to the Archbishop of Canterbury or the Bishop of London, be imprisoned until they acknowledge their fault and express their readiness to carry out the law.

186. [1586.] "Certaine points concerninge the pollicie and government of the Ecclesiastical State."

After referring to the casting into the sea of "drowsie Jonas" and to the slothfulness of those who did not assist King Josiah in his reformation, the writer says:

"If our reformation after now eight and twentie yeeres profession of the gospell, far exceeding the preching of the law, by conference of our owne dailie knowledge and experience with the sacred histories of those daies recorded in the holie Bible, be farre inferior to the zeale of those times, and the sinnes of this age fall out not onelie to be like theirs, but allso to be multiplied in great abundance,...it becometh everie subject in this land, having interest for his prince, his countrie, his life, his goods, and his lands, his wife, his children and posterity, and that which should surmount all these, for the honor and glorie of God in the kingdome of Christ Jesus, which is the true and sincere preching and embracing of the gospell according to the rules of his word, now when the like daungers are entended, naie, setting forward to be put in execution against us, to enter into a deep unfeined serious consideration...what he hath observed...displeasing to God, offensive or daungerous to the state, like to hasten or staie this burning flame of Gods vengeance readie to burst forth against us, and to communicate the same in all

humble and loiall dutie to the honorable assemblie of parliament, you who are put in trust by her most excellent Ma^tie^ and the whole land (in the sight of Almightie God, to whome you shall give an accompt at that great daie), to consult, to advise, and conclude:

First, the timelie pleasing of him without respect of persons, who is the Lord God of all flesh...; next for the honor, safetie and prosperitie of this renowned land of England, and all trueharted English men, that at the leastwise such as do their endevors therin maie be marked...as men who sigh, mourne, and lament for all the abhominations unreformed in the land."

Parliament is therefore requested to consider carefully the points mentioned, for they are set forward by men "for manie yeers conversant and exercised in observing the state and government ecclesiastical," who feel bound

"in all dutie and conscience to laie open the same for timelie reformation, least the ship of our Church and commonwealth still beating upon the same rockes, be in time shivered or overwhelmed irrecoverablie."

After this introduction the treatise proper begins, under the heading:

"Certaine points concerning the pollicie and government of the state Ecclesiasticall, and some abuses touching the execution and executioners of Ecclesiasticall government, which upon further inquirie and examinations by faithfull and painfull Commissioners, to be appointed by her Ma^tie^ and this high Courte of Parliament, found to be more favourablie reported and propounded then either by the lawfull warrant of their callings can bee mainteined and justified or for the manifold abuses of their severall offices is deserved."

"May it please her highnes and this hon. assemblie to name some number of learned faithfull, experienced and zealous Commissioners, which fearing God more then the face of man, and preferring his truth before the love of their owne affections [and] the pompe and pelf of this transitorie vanitie, maie upon mature and grave consideration, digest such a course of Ecclesiastical discipline as maie come nearest to the prescript rules of Gods word, and be best agreeing with the state of our Commonwealth and Church, all circumstances truelie enformed, enquired, examined, and rightlie considered.

And, in the meane season, that all severitie executed or entended against manie faithfull and zealous prechers for anie other subscription then according to the words and meaning of the act of Parliament, the 13^th^ of her Ma^ties^ raigne, those articles allso rightlie conceived, understood, and interpreted according to the truth of Gods word and the analogie of faith, to be restrained and countermanded, and that for the necessarie and profitable conferences of the ministrie to the great good of the church for learning and manie other waies in divers Countries long continued and latelie inhibited,

maie be again enlarged and revived, with caution that brotherlie peace be mainteined, notwithstanding some differences of judgment otherwise, and all publique or private occasion of variance or disturbance be carefullie prevented and cut of[f], untill further order and direction for these causes taken.

1. First, let it be considered, where lawes of everie pollicie are truelie tearmed and accounted the verie joints, marrow, sinews, strength, and life of that government, how it maie sound with anie reason or pollicie that the Church of Christ should stand and flourish, and not be undermined and utterlie supplanted, retaining still or interteining by publique authoritie the lawes of Antichrist for direction of Church government?

And therfore to be feared on our behalf without timelie reformation, that which was observed and so forewarned to K. Edward of famous memorie by that deepe, learned, politique, and experienced souldiour in God[s] Church[1], viz., That where the doctrine of the gospell was received, and the discipline prescribed in the word rejected, that by the just judgment of God those nations were not onelie exercised with sundrie calamities, but in the end brought slaves in thralldome againe to Antichrist, a watchword repeated to Cranmer and remembred at his last gaspe and farewell of this life, wherin he proved shortlie after to[o] true a prophet against England.

2. Seeing from one and the same fountaine of the Canon lawes, in that cloudie mist and darknes of the world wherby Antichriste was first hatched, crept on his throne, hath so long raigned, and doth still exercise his tirannie on a great part of the face of Christendome even untill this daie, proceade those filthie puddles of usurpation, to depose princes, to free subjects from their othe of obedience, and to animate them to all rebellious and desperate treasons, with this also, (non subditus non committit crimen laesae maiestatis)..., by which ground the late Q. of Scots blindefolded and peradventure by her Catholique Consailers presumed to adventure so far as she did.

Seing all the world seeth and we all confesse that the man of sinne is at this daie the principall motive of all mischiefs and daungers past or entended against her Ma^tie^, the realme, and this your honourable assemblie, the goods, lands, lives, and soules of all true Christian Englishmen, Let it be considered how it can stand with the honor, learninge, judgement, courage, and pollicie of this land, anie longer to deferre the politique entendment authorised by act of Parliament in King Edwardes daies and since revived in her Ma^ties^ raigne, to committ eftsoones without delaie to certaine just, faithfull, zealous, and learned persons, the reformation of the Canon law according to the truth of Gods word and the old auncient Canons of the Primitive Church for three or four hundred yeers after Christ, howsoever anie crie out deceaveablie, All is well, all is well, the state of the Church can not possiblie bee bettered."

[1] Martin Bucer.

3. Let it be considered, unless we love to follow the Pope's precedents, whether "usurpers and abusers" should be appointed "hearers, judges, and determiners" of their own "usurpations and abuses."

"And therfore, seing the whole Clergie of the Convocation house consisteth of Archbishops, Bishops, Deanes, Archdeacons, Canons, for the most parte Nonresident and double-beneficed men, who in this consultation for reformation are to awnswer as parties impleaded for degenerating from their true and originall offices, founded either by the word of God or by the pollicie of the purer Church, and are to be arraigned themselves, either for intruders, counterfaits, or utterlie destitute of anie lawfull warrant of a Christian calling, or for most shamefullie, corruptlie, and disorderlie executing their severall functions: It maie not stand with the honorable estimation of so statelie an assemblie and counsaile of the whole land to turne over the cause of Christ and his Church to the Convocation house, and to make so hoat and eger parties Judges of their owne causes, a verie unreasonable thing,...besides, everie one forestalled by subscription and terrified by late examples of severitie, who dare, will, or maie once open his mouth in that place, to offend or oppugne the purposed course of the reverend fathers and governours of the Church, or of that assemblie whome he must gaule and touch for the most parte everie one."

4. "Let it be considered, for the better satisfying of wise and Christian consciences, greatlie dismaied and discouraged by reason of some mens disdainfull contemptuous disgracing of their persons, yeers, and number, which wish and stand for reformation, in what condition and state the true Church was accounted in the daies of Elias, Micheas, Christ, and his Apostles, and all most ever since (the greater swaie allwaies of wolves bearing down with skorning, scoffing, and hard dealing, the poore simple innocent lambes) and if thei desire truelie to be enformed, what the wise fetching heades, and long handes of cunning ambition and vaine glorie in Clergie men, furnished with wealth and countenaunce, armed with the name of the Magistrates, by terrour of losse of libertie and living, maie compasse and effect, to the bane and stifling of the best causes manie times, not to speake of the continuall course of popish proceedings, the late most daungerous and pestilent presidents [*sic*, precedents] in Germanie, to winne and winde so manie thousands to subscription under color and pretence of unitie and conformitie, to the great dishonor and wound of the gospele and weake consciences, and to the disturbance of so manie Countries and Churches professing the gospell, should terrifie all well affected Christians and fathers of the Churche for feare of like sequells to tread in the like steps.

And yet if the Confession of the most and best reformed Churches of Christendome, and the judgement of the most notable instruments in manie Countries, raised up by God extraordinarilie in this latter

age of the world, to revive as it were, the sinceritie of the gospell, and to uphold and maintaine the same against all the bullets of Antichrist, be added to those in this land, which grone for reformation, naie, if those which now so bitterlie inveigh against, and so egerlie pursue the cause and persons, would remember their former love and writings, being then incorrupt (as maie seeme) from the violent affection and greedines of honor and gaine wherwith thei now are possessed, and if subscription were left free to the full perswasion and resolution of a good conscience, without menacing of imprisonment, suspension, or deprivation, the cause will not appear contemptible, either for the number, worthines, or estimation of the favorers or folowers therof, to be examined and ordered by direction, appointment, and authoritie of this honourable court of parliament."

5. "Let it be considered for the further satisfying of manie well affected and meaning professors of the gospell, and for awnswer to the undermining malice of such as harpe still upon this stringe and throw this bone in the waie,—that the honorable assemblie of parliament hath manie yeers agoe established an uniforme order of publique praier, ceremonies, and discipline in this Church of England, from which now to receade would prove dishonorable to our nation, and marke us with a brand of inconstancie and lightnes as not knowing wherein upon to rest and staie...."

This was a great achievement at the time, but Antichrist has been continually creeping in, so that he "seemeth to have dispensed of the times of the gospell, as it were by certaine steps and degrees."

"But as time did allow a second edition of the saide booke reformed in diverse pointes, why maie not so long a sight of the word, and the manifold experience of the sequeales in the fruitles succes of the gospell, joyned with the advertisements of so manie learned servaunts of God, foraine and English, laie open some further oversights, imperfections, or blemishes, and wishe and call upon them (without offence) to be reformed? Whie maie not this honorable assemblie (even in some chiding reproof on Gods behalfe) be put in minde of so long neglecting of half a promise (by wishing) made in that booke, of restoring the true discipline of the Church (with which all other superstitious trifles will fall in a moment to the bottomles pit of hell), especiallie being admonished by that reverend famous father[1] by whose direction and censurs the second edition of the booke came forth (with the assent and allowance since of all the best reformed Churches and true zealous prophets of the Lord at home and abroade), that the rule of the word concerning the order of the discipline of the Church prescribed by Christ and his Apostles were not of less accompt one heare [*sic*] then those which witnes

[1] Martin Bucer again.

him to be God, the creator of heaven and earth: and that the professors of the gospell should no lesse tremble to neglect anie one jote of those rules then those wherin he forbiddeth theft, adulteries, murthers, the careles regard wherof had kindled the unquenchable flame of Gods vengeance against a great parte of Germanie, as he mourninglie [ ][1] out when he so wrote and foretold the like to England."

6 & 7. Let Parliament consider this history of the rise of bishops. When the Emperors became Christians, the clergy were particularly careful to show that they were concerned with the teaching of God's Word, and not with the pomp and riches of the world. Thus they committed their wealth to deacons, who used it to relieve the poor, to help inferior clerks and strangers, &c.

Owing to the size of the Empire,

"it was hard to furnish so manie Churches with men of excellent learning and wisdome for Church government, and in the Metropolis where the Lieutenant of everie province made his abode, there were placed for the most part Clergiemen of great gifts, zeale and dexteritie."

To these the care of the churches of the province was entrusted, but

"thus farre only, that thei would vouchsafe to be present for the well ordering of the elections and admissions of their felowe Bishops or Pastors in everie severall congregation, with the assistance of all or the nearest of their felow Bishops or Pastors of the same Province, as allso in like manner for their Synodes twice a yeere to be assembled."

"Patriarchs[2]" then arose, having the "oversight of divers provinces," "the Bishop and Presbiterie of everie severall congregation" still retaining "the judgement of doctrine and maners." The Patriarchs had no "superioritie or authoritie" other than that "of everie Christian man towardes his neighbour, to advise or admonish to give no just cause of offence, and if anie thinge were done amisse, to wish it reformed." Ambition and covetousness, however, resulted in usurpation of power by the Patriarchs, and "Rome getting the maistrie, by the just judgement of God, set up that manne of sinne by such means

[1] Blank in MS.; perhaps "pointed."

[2] "namelie, of Rome, Constantinople, Alexandria, Antioch, Hierusalem."

as folow." Satan, knowing that no calling "required more care, studie, watchfulness, and continuall personall attendance then this charge of soules and ministrie of the gospell" saw his opportunity and used both the ambition of the clergy and the "cold, politique, and fruitles profession" of princes. The greater clergy were called to offices of state; they performed their ecclesiastical functions only on rare occasions and delegated the making of ministers to others, and "thence ensued corruption in doctrine and overthrow of the true discipline of the Church." Now the clergy required wealth, and "in proces of time the punishment of sinne by favourable indulgencie grew to a secular pinching of the purse," and instead of true repentance, there were "Indulgences and Pardons, with us, Commutation of penance." Thus men came to believe that they could live as they wished, and satisfy the discipline of the Church with money; princes especially thought "thei might redeeme their iniquities at Gods hands by their princelie bountie...bestowed upon the Church." In return the clergy continued their flattery, and their "Prelatships" became "statelie princedomes." To get possession of these, prelates resorted to intrigue and simony, and the issue was Gregory VII's victory over Henry IV, when Gregory

"wonne to himself and his successors the usurped tirannye over the Church and Empire,...calling to his owne peculiar treasure the former gainefull treasures of Indulgences, wherby chieflie he hath chalenged since to raigne in heaven, earth, and hell."

8. Let the ancient Canon be considered that "none should be elected a Bishop or Pastor" unless he has passed through all the degrees of the ministry, and given proof of his integrity, ability, and fidelity. If the government of the Church in England followed "the Word of God and the canons of the Primitive purer Churches," and not the "Arch pirat of Rome," it would not be the case that

"the ordinarie course of our preferments in this land to the chief governments of the Church is from double or treble beneficed men, non-residents for the most part, either in the Universities or some Cathedrall Churches, or by reason of attendance in princes courts, or in other noble men and prelats services, that after their consciences so manie yeers seared up from tender remorse...which true Pastors should have of their flocks and callings, thei should not foretell and

assure in their first entrances the generall bane and confusion of their whole dioceses, the maintenance and encouragement of a loitering idle ministrie, the stifling and putting to silence of all faithful, zealous, painfull prechers."

9. The "lamentable and apparant experience of our time" shows that the aim of non-residents is still to satisfy their ambition and greed by multiplying livings. For this they are servile to men of credit and standing, and they even curry favour by farming and leasing churches. They not only sin themselves, but make others partakers in their simony, and gradually lead the land back into irreligion.

10. "Let it be considered when manie Bishops thinke it some disgrace to the honor of their calling to prech faithfullie and diligentlie, giving themselves to folow other sciences, or given over to their pompe and bellie, with scraping togither the mucke of this world: when Cathedrall men, which chalenge the 2nd place of superioritie...next to their ordinarie the Bishop, most of them well fed and enriched with the spoiles of divers the fattest benefits therabouts, served for the most part with leane Curats, either can not or will not vouchsafe to trouble themselves but verie seldome with preching, either in their Cathedrall Churches, or in their severall benefices abroad: and the Chauncelor or Commissarie to whome the whole direction of Church government is committed, being either no minister, must conforme himself to the humers of his good maisters, or soone seeke him another place: or being in the ministrie, and one of the chiefe among the Canons, and not behinde with his loading of the most and best benefices (from which the statute doth dispense with him to be absent by reason of his office): when allso for congruitie and consequence the Countrie Churches abroad must folow the steppes and paterne of their Mother Church, and conforme themselves to the example and dispositions of their governours, how can it be possible that a faithful, zealous, and learned minister, hitting upon anie pastorall charge in such a diocese, having a conscience of his calling, which beateth upon his hart daie and night that he shall awnswer for the bloud of all their soules which perish by anie default, negligence, or nonresidence in his ministrie, and by continuall preching and catechising publiquelie and privatelie, walking faithfullie in his vocation, should not quicklie feale the long heavie handes and cunning undermining stratagemes of the Consistorie and Chapter of that Diocese, (though he chaunce never to come neare them, to know or rowse them in the dreggs of their manifold corruptions and enormities) onelie for the secreat sting of shame and reproach of their own loitering securities, and the repining envie of Gods good blessings folowing such a mans faithfull painfull labor, both by cunning inciting and animating under hand some divelish instruments of his owne congregation to give the first onset to

bring them to their judgement seat, and then to tosse him like a tennis ball for a stage plaier, in their Judiciall courts beneath and above, to the skorne and derision of all the world, untill he be wourried out of his living, having before spent his substance in long attending, and be made wearie of his life, if the comfort of Gods Spirit were not his sufficient refreshing. If anie one or few be so backed in Court or els where, that thei stand in feare to be called to the triall and examination of their proceedings against him, thei maie overslippe him in silence for a while, thogh not without murmuring and enrolling in their Calendar, untill thei spie their better advantage and opportunitie, by slie working his disgrace and discountenance above, to make him their praie in the ende, wherby it falleth out generallie allmost throughout the whole land, for want of preching that people perish, the state of this Church and realme is hazarded, the gentrie and Commonaltie enclining to superstition or entertaining Atheisme, which both in the time of triall will yield joint handes and forces to our common destruction:..."

11. Seeing it is apparent to all men that "there hath bene a long popishe schoole of treason harboured in this land," it should be considered that the governors of the Church have failed to watch and warn her Majesty, the Council, and Parliament of this great danger.

"For how could Papistrie have overflowed the banks of all places in such abounding increase, if the Ordinaries of everie Diocese since the first of her Ma^ts^ raigne, had proceeded upon their Significavits after 40 daies Excommunication, to pursue the writts de excommunicato capiendo, so to have reclaimed the offendors, or kept them fast from perverting others, by their conference or example? Were the charges so great that a Bishoppricke could not aford the forbearance of so much money, to be awnswered againe, in her Ma^ts^ and the Churches service, to daunt the common enemie? How might not the soveraigne authoritie of the High Commission have supplied all defects herein, and have spared their purses? Since the Statute[1] for the levying of £20 a moneth of Recusants, if Ordinaries had preferred to Justice, at all assises and Sessions, the transgressors in their severall Circuits, presented upon mens othes in their usual Inquisitiones, or which might have bene presented, and the recoverie prescribed by that law had been pursued, Recusants would long ere this, either have yielded their outward conformitie to her Ma^ts^ proceedings, or have supplied great treasures to have encountred the forraine warrs, by their secreat treasons chieflie procured and drawen on. If Ordinaries were found discreat, faithfull and painfull themselves, it had bene easie in the generall directions of their Church government to have trusted the ministers of everie parish for the secreat espialls, touching the resort of suspected straungers

[1] 1581. 23 Eliz. c. 1.

to suspected houses within the parishes, to the discovering, tracing and taking of Jesuits, Seminaries, and Masse-priests, by whose perswasions weak superstitious consciences have bene so deepelie wounded, withdrawen and animated to those sequeales which the whole Realme can witnes. If thei awnswer, the credit, fidelitie, and discretion of their ministrie is not to be trusted with this service, whose is the blame and shame, for committing the subjects soules to such unworthines or unfaithfullnes, but theirs, in whome it was onelie by the positive lawes of this land to make ministers, and to restraine all corrupt and unable mens admissions?

How can thei excuse the superstitious training up of so manie noble and gentill houses, even under the gospell taught to desire and pursue even the bane of the gospel? Who should have hunted out, not suffered, nor licensed, anie such suspected schoolemaisters? If they watch over mens soules, and the furtherance of the gospell be awnswerable to the dissolutnes, carelesnes, or unfaithfullnes of these services, it is more then high time for the state of this land to call such drowsie watchmen to account for themselves and their offices."

12. It is to be considered whether "the strongest countermine against the secreat whispering perswasion of their Jesuits" and against all "poperie and treason" is not to be found in "faithfull preching, digested by diligent catechizing, and wise painfull Church government." The fact is, however, that, being wealthy and influential, and the Church's officers corrupt and slothful, the enemies of the gospel are able to secure the suspension and deprivation of the true preachers. Thus they not only obtain a free course for their own teaching, but direct the attention of the ecclesiastical officers away from themselves. It is the latter who are really to blame, for they are

"either of an unknowen, halting profession in religion, men readie to serve all times with everie blast of winde, or in hart suspected to be setled the worse waie, howsoever thei are cunning to temporize with the dissimulation of these daies."

Therefore the enemy need not despair, for—with such men ruling—their wealth will ever give them power, and

"all faithfull preaching and true sinceritie of walking with a conscience in the ministrie with all justice and integritie" will be "shivered upon such daungerous rocks."

13. "Let it be considered, for the cloaking of such malitious slaunders, as are published to disgrace and discredit with some well meaning persons the verie name and mention of reformation and to dash all zealous endevours at the first entrance from anie favorable

hearing and consideration, namelie, that the like division and sharing of Bishopricks, Cathedrall Churches, hospitalls, and other Ecclesiasticall livings, is now shot at, hunted for, and gaped after, which heretofore was made of Abbaies, Nunries, Chauntries, and such other superstitious trumperies, that it is so far from the meaning, wishing, or perswasion of the reformation humblie sued for, to convert the possessions of the Patrimonie of the Church to anie private or temporall uses, that it pronounceth it meere sacriledge to spoile and robbe the Churches of the same, and therfore humblie beseecheth, even in the bowells of Jesus Christ, all such of the Nobilitie, Gentrie or Commonaltie, of this honorable assemblie of the Parliament or ellswhere, which, in shew pretending reformation have a further secreate reaching meaning to make a gaine or become enriched with anie parte of the inheritance of the Church livings, that thei would be better advised and enformed, even for conscience sake, to tremble that anie such thought or affection should possesse their soules, settinge before their eies not onelie how daungerous and prejudiciall a wound the offence is, to the glorie of God in hindering the course of his gospell, but allso how the curse of God will folow their owne inheritances to consumption and a rent for their posteritie, for the prophane intermixture of such sacrilegious Church robbings, and therfore that thei would rather joine in most dutifull supplication, first, to her most excellent Majestie, that it would please her highnes, with the advise of her most honorable officers, to give streight charge and commaundement that all parsonages impropriat belonginge anie waies to her highnes Crowne, be from henceforth demised to learned prechers, to be called out of the Universities, during their naturall lives, and their personall attendance in teaching those congregations onelie, for the yeerelie usuall rent reserved; as allso yield her most gratious and roiall assent, that it maie be enacted by authoritie of this present Parliament assembled that all her highnes subjects, spirituall or temporall, of what state, condition, or calling soever, all bodies politique, Churches Cathedrall, Colledges, or other owners of impropriations whosoever, do dispose theirs accordinglie, not otherwise.

And that in the meane continuance of leases heretofore graunted, the foresaid Commissioners maie devise and put in execution some wise Christian meanes, by mediation or otherwise, for some supplie by the now farmers, that the Ministrie of those Congregations being in some competent maner provided for, thei maie be all furnished with more able sufficient teachers, wherbie God maie be stirred up in mercie to blesse and enrich her Ma^ty^ and their owners stores more plentifullie, the farmors and peoples barnes and soules more aboundantlie, being wrapped togither otherwise in one guiltines of the peoples spirituall famine and desolation: a suite which will be most gratiouslie entertained of her Ma^tie^ and her officers for the enlarging of the gospell of Christ Jesus, seing her sister and her officers had given order to part with that whole inheritance for the maintenance of superstition and poperie."

14. "Let it be considered when some Bishoppricks[1] worth £1000 by yeare, affording hospitalitie in base and contemptible maner, to the dishonor and reproach of the calling, charged with no attendance of learned Chapleins, unles to harbor peradventure a Nonresident for gaine, parting with nothing of the revenues for entertaining of grave wise Counsell for assistance, or to his Register, whome he should maintaine to the publique uses of the Church, havinge overtaken three or fower and twentie hundres [*sic*] poundes of the Qs. in his handes, for tenthes, subsidies, and first fruites, and pleading himself to be Non solvendo, making spoile and havocke of the ancient woodes of his Bishopricke to the receit well nigh of £1000 in few years, and fearing his own deserts or the fall of Bishops, after divers extraordinarie Leases made to her Ma^tie^ to the gratification of his friendes and some pettie gaine, besides other ordinarie graunts, must needes passe the onelie staie, countenance and provision of his Sea, [*sic*] with all Manours, Parks, and appurtenances, for yeers enough never to returne, with condition of parting stakes, and that after a solemne promise made by Letters to his whole Clergie, never to condiscend to such a spoile and havocke to the overthrow of succession, and therby, and to that end, begging a Tenth and obteining it, besides a former charitative Subsidie exacted after XII^d^ the £ of his whole Clergie, both in three yeers (notwithstanding his ordinarie procurations of his two visitations in that space)."

The Chancellor of the diocese is Zachary Babington, cousin to "Anthony Babington, the traitor latelie executed," with whom, and with Arden, also a traitor, he was in "neare confederacie and intercourse." Besides this, he is a notorious evil doer—he tried to compass his neighbour's murder—and yet "for money" the Bishop again accepted him as his Chancellor. Indeed, throughout all, the Bishop is not free from simony and corruption. For example, though knowing well that Anthony Babington "in September 1586 came with his Jesuits (as was reported), and laie with his Cousin...five or six daies in the Cathedrall Close at Lichfield, in deepe conference," he granted a collectorship to a kinsman of theirs, receiving money in return. The Bishop is aware of his Chancellor's "dissolute divelish inclination," that he takes bribes on instituting to benefices, sells justice in the Courts, and secures money from old people by terrifying them by attachments from the High Commission. Yet he supports him, though by such "misdemeanours, corruptions, and misgovernments, notorious and infamous to the whole

[1] The particular diocese referred to throughout this section is Lichfield.

countrie," he obtains "infinite summes of money," which "vanish in ignominie and discredit through an unknowne bottomles purse."

Then

"a new devise must be broached by infamous executioners of the Convocation Canons (whereby the honorable assemblie of Parliament were made believe a sufficient ministrie so earnestlie cried out for and consulted upon, should have bene established) to purchase great portions of money, if the instruments at the first had not bene nipped in the hed, and swarmes of ministers made hand over head contrarie to publique intimation and publique examination, and payments haunsed[1] from 2*s.* 6*d.* to 16*s.* or 17*s.* apeece ordinarie...."

So that in this diocese there is much "getting of money" and troubling of clergy by men who themselves are traitors. "The Chancellour" abuses "the Bishopp at will," and neither of them care for the interests of the Church in "so large and daungerous a diocese," so long as they can obtain money.

"The one priviledged by his person, the other by his place, regarding neither wordes, bandes, nor othes, and so generallie noted of all men, even by the Countrie man that cometh to market and the verie boie that runneth up and downe the streets. The bishop seldome preching, and that so rawlie and carelesslie as breedeth an irreverent estimation of his living and dignitie, given from studie to the world, ease, and vanitie. The chauncelor, a minister of long time, and beneficed with cure, yet is of late ashamed of his calling, in all his life, behaviour, and apparell farthest from the civill modestie of a church man, never preching, scarce ever saying service in his cure of soules, though manie times repairing thether seldome coming to Church on the Sabaoth or holidaies, and yet the Bishop['s] onelie fit Church governour for foure such daungerous shiers.

Let it be judged whether these or like blemishes, often enformed, never reformed, for jealousie of example to touch a Bishop, maie not minister just matter to this honorable assemblie to enquire the truth of these and such like enormities in other places, to advise and determine some wiser courses to employ so large revenues and spoiles more fruitfullie, not to speake of the miserable estate of this Clergie and Church government in the meane season, the daunger of the state redie to have bene hazarded in those parts, if God had not miraculouslie cut off Anthonie Bab. here above."

15. "Let it be considered, when the verie foundation of some Cathedrall Churches standeth upon meere impropriations, as well for the severall prebends as the generall maintenance of their Chapter, residencie and dividents: as for example, when twentie or thirtie prebendaries in a Church Cathedrall live of spoile of

[1] See under "hanse" in the *New English Dict.* Cf. "Hanse Towns."

twentie or thirtie of the best benefices in that or some other neere Dioceses, loitering either in the Church unprofitablie, or emploied in anie other place farr from regard, sometime from knowledge of the place and persons from whence their stipend is awnswered (the farmors onelie excepted), the Vicarages for the most parte left bare, and therfore baselie supplied, the revenues of the common residence or Chapter consisting of the like number of impropriations, thirtie or fortie miles compasse together in some daungerous shiers, yielding their whole tithes toward their Chapter dividents, furnished most pitifullie, without preching and catechising (and therfore the meetest place for plotters of treason to keepe their assemblies for consultation) whether if those fat bellies resort in waie of Visitation once in three yeers, thei do not take themselves to be right churchmen :

And if foure or five Residentiaries divide amongest them that which is wronge from the sweat and labours of manie congregations, either by their dailie commons, or otherwise by sharing of their wooll money or dividents once or twice a yeare, and everie one of these Canons residentiaries, well lined for the most part in their purses, and possessed with as manie of the best benefices which are in those quarters as their backs by law can beare ; besides other exempt by the common law from cure, and yet live like unprofitable drones for fear of quartering at home, seldome resorting and preching, either in the foresaid impropriations or in ther owne peculiar charges, and in the Church being tearmed maisters or lords of the Close, disdaining to preach, and that (God knoweth) coldlie or vainlie, above twise or thrise in the yeere, (wherby not long agoe homilies were wont to be read out of the pulpit), few or none emploied in attendance or execution of church government, and so far from cherishing mutuall conferences of learning and the tongues within their close, that thei hate, detest, and persequute nothing more then such as endevour with their care and travaile and charges, to settle and establish the best meanes therof amongest them. And if examples of to[o] much licentiousnes to iniquitie, as swearing, drunkennes, and other leudnes, superstitious mindes, and seared consciences, be harboured, and raigne within some such church closes, or be neare bording to the same, wherby it is truelie verified, The nearer the church, the farther from God ; and if, by the private perjuries, greedines and falshood of such Churchmen and their predecessors (most under the profession of the gospell), contrary to their sworne statuts which limit their demises, both for the shortnes of termes, and for the persons to whome they should be let, then etc."

16. The history of impropriations is summarised. Fearing the fall of superstition, "the Monks in the first shining beames of the gospell," alienated their possessions by "unconscionable leases and long reversions." When, long afterwards, owing to the discovery of a defect in the leases, it seemed as if the Church could benefit,

"some of the Churchmen, by overreaching abuses of their governors ...and humours of present gaine and preferment,"

petitioned Queen, Council, and Parliament, and ultimately divided

"the whole inheritance of their churches by three several leases to her Ma^tie^ for 99 yeers, each partie after the rate of £200 by yeare."

By this means, they hoped to displace the former tenants, a thousand in number, and there was much sharp practice—very discreditable to the Church—in the concealment of lands and purloining of deeds.

17. Since many rulers in the Church desire their own gain more than true reformation, there is no "sound, sufficient examination and triall of ministers." In addition to this,

"there is such a dearth and famine through out this land of sufficient able pastors, furnished with competent guiftes fit for teaching and church government...that scarce everie tenth congregation can be so provided for as were to be wished."

Churches which have able ministers, therefore, should be empowered to assist those with

"weake ministers, untill partlie by the rousing up of drowsie slouthfull bellies, drowning their gifts in ease, the world, and vanitie, partlie by rooting out and cutting of[f] the lewde, desperate, and irrecoverable swarme of alltogether unprofitable hirelings, the greatest part of the land being subdued to the kingdome of Christ Jesus, the walles of Jerusalem maie be stronglie builded, and the bewtie of Sion maie appeare in her glorious brightnes, to the confusion and astonishment of all the reliques of poperie, superstition, and treason."

In case of "the generall Invasion and Usurpation of Bishops over the residue of their diocese," the clergy should adopt the custom still practised in "ancient Cathedrall Churches," i.e. the right of appeal, not to the Bishop, but to the Dean and Chapter. Apart from this right of appeal, every minister is sovereign and "absolute Ordinarie" in his own parish.

"Wherin if younge students at the Universitie, other of very meane gifts, non-residents, and all sorts of dissolute and loytering Clerks, besides those which are sound, able, and learned prebendaries, not knowing the parishes wherof by right and law thei are ordinaries, maie be tollerated, naie strengthened and mainteined with the favour and authoritie of our government Ecclesiastical now in force, how unequall a thing is it to denie the same to men of excellent gifts, zeale, and faithfulnesse, continuallie attending and watching over their

flockes, who gush forth rivers of tears in their private closets for the abundance of sinne, through the corruption and curse of our Jurisdiction to to[1] apparent, and the rebellious frowardness of such instruments as Sathan is continuallie stirring up in their congregations to the hinderance and disturbance of their ministrie, and all for wante of true Church discipline: And if our ordinarie Sidemen or Swornemen appointed now but one or two for a parish, in manie places by houses, and hired to serve the turne like watchmen, commonlie of worst life, least conscience, the verie refues for credit, religion, or abilitie to supplie those roomthes, were chosen a convenient number according to the largenes and multitude of everie congregation of the most religious, godlie, and vertuouslie disposed parishioners, joyned (as neare as might be) with the best [for] countenance, credit, and abilitie in that place, who being sworne to watch over the behaviour of such as are within the boundes and limits of their wardes, by charitable private advise and admonition, lovinglie perswading them to prevent in their own persons or houshold the verie beginnings of wicked examples and offences like to annoie and pester the whole congregation: and meeting alltogether in consultation and conference with their pastor for the better discharge of their othes, either after evening praier Sundaies and holidaies, or at some more convenient opportunitie..., brotherlie sending for such as contemning anie of their former secreat warnings and cautions goe forward, encreasing their wickednes to a more daungerous infection, and neighbourlie in all patience, love, and long suffering, reclaiming or admonishing him or them as in the presence of God to repent and amend, and if he growe obstinatelie worse and worse, notwithstanding all those former brotherlie proceedings, to cut him of[f] with the privitie and in the face and assemblie of the whole congregation, not to be admitted againe or reconciled before he hath openlie alowed and testified his unfeigned repentance to that congregation, so by his offence publiquelie wounded. If this maner of proceeding or anie like course of better devise or perfection be litle differing from the Seniories so much hated, scoffed, and scorned at (graunting but everie sufficient minister to be Ordinarie in his owne Parish, accordinglie as the former prebendaries of manie auncient Cathedrall Churches do reteine), and if the like considerations and circumstances be observed touching the Church wardens, (who in manie partes resemble the office of Deacons), with a faithfull execution of her Ma^ties^ most wholesome Statuts made for the provision of the peace in their severall parishes and countries, let wise men consider what great confusion, hurlie burlie, or disturbance this alteration is like to bring to the pretended hazard of the Church and commonwealth therby?"

18. For the better provision and maintenance of a learned ministry, the lack of which is the stumbling block in the way of

[1] Perhaps "is too" or "is so."

all reform, many things are to be considered. Some effectual grant should be made from impropriations,

"until the tearmes of now farmers ended: afterward by parliament the whole surplusage above the now accustomed yeerelie rent diverted to entertaining a preching ministrie: In Cathedrall Churches standing upon severall prebendaries, everie Incumbent sent to minister in his parish from whence his living is derived, if both will aford a convenient maintenance according to the gifts and endevors of the partie, otherwise to be supplied by some other lawfull Christian meanes. No Cathedrall Church to harbour or admit a nonresident in anie condition or place, but to send him back to his pastorall charge, sterving for the most part at home: pluralities for benefices and Commendames for Bishops cleane taken awaie, everie [*sic*] to attend his one and owne particular congregation: such as for manie yeers feeding themselves with the fat and fliece of the flocke, have famished their soules with the famine of the word, either not willing or not able to become faithfull and painfull feeders, removed: the reverend fathers (through whose default and negligence the Church of God hath bene so long bereaved of hir lawfull ministrie and sufficient prechers, and the whole force and power of true religion after so long profession greatlie daunted and prophaned), being ordered to divert the moyitie of so great revenues from the vanity of pompe, needles vexations, and pursuits in law, superfluous pampred fare and bellie cheere to surfeit and excesse, the delicacie of their houshold in Lordlie apparell, state, furniture, or otherwise building their neasts for inheritance in this world so greedilie and covetouslie, to the enterteining of some proportionable number of learned Universitie prechers, either to be settled in places of most neede and greatest charge throughout everie diocese, or els being in houshold with the Bishops to be disposed everie Sabaoth and holidaie to sound the comfortable glad tidings of the gospell amongest the poore, blinde, and ignorant people, untill thei might be setlèd in the first pastoral charges which were made voide...within that Diocese, and then others successivelie to come in their roomes from these fountaines of learning: and if the Bishops, contented with the former auncient priviledges of Metropolitans in the purer Churches under great Emperors, be overruled to joine with their other felow Bps. and pastors, enabled for gifts and wisdome (as before) to governe their severall congregations according to the rules of Christs discipline (as fatherlie Consuls for the better ordering of all their assemblies) about the Election and ordination of ministers, and in them two Synods usuallie to be celebrated, laying aside the usurped tiranie descending from that man of Rome: and the honorable patrones of the Universities...would renue the graunt from her Ma^{tie}, that two rowles being sent up yeerlie from both Universities of all the auncient, learned, painfull divines in everie Colledge, well furnished and readie to be sent forth into the Church of God abroad...for faithfull remembrances of the blessed bestowing of her

Ma^ts^ benefices upon them, to the encouragement of all learning, and the discharge of her Ma^ts^ conscience and her highnes officers dutie."

"Sinister subscriptions and informations," which are the bane of the Church should be removed, and thus young men would be encouraged to enter the ministry. At present, they see "University men,...who, being ripe, and not sent to the harvest, become loiterers" while patrons obtain unlearned hirelings to serve the cures, and thus they refuse to study divinity. If only churchmen, especially bishops, refrained entirely from simoniacal dealings, noblemen and gentlemen would do likewise.

"It is found to[o] true in the Church of God, the receivers hatch and harten the thief patrone and the thief hirelinge; restore or trusse up the receivers, the thieves must seeke another countrie, even Rome, from whence all such marchandice first came."

It would benefit both civil and ecclesiastical estates, and tend to increase learning and remove corruption, if Parliament would give to civil magistrates the jurisdiction in all cases of "tithes, legacies, matrimonie, and such other, usurped in Bishops Consistories." All judges should be appointed by the Queen, and have their authority from her alone. This would secure rightful punishments, "instead of the irreligious prophane use of Excommunications" &c. All processes of law should be made more expeditious, so that "intollerable charges and endles suits" might be avoided.

19. "Let it be considered what moveth the holie father the Pope, his reverend collidge of Cardinalls, all the popish Archbishops, Bishops, Abbats, and Clergie, in all kingdomes throughout Christendome even at this daie so busilie to bestir themselves to joyne handes, counsailes, purses, and forces against Christe and his Gospell?"

On the other hand,

"the poore gospell, having no skill of Courting...is verie busie with two of the Clergies chief daintie darlings, their pomp and their bellies, which can abide no handling. And therfore some willie[1] foxes, howsoever litle differing (as thei seemed) in manie points of doctrine in those famous conferences of France not manie yeers agoe, winding and beating about with all the shifts in their heades, and finding by their long smelling noses and deepe fetching reaches, it was impossible to retain their state, pompe, and long continued sacriledges of so many Churches with the countenance of entertaining the

[1] I.e. wily.

Gospell, presentlie started from all former shew of tolleration and good liking pretended, to a desperat resolution to stand upon all their poperie without tolleration."

Thus these men use all means to secure the Prince's favour and stop the progress of the Gospel.

"First by Jeroboams Priests, picked out for the most part of the drosse and refues of the people, restrayning the most pure and sincere interpretations of the holie bible, professing openlie there is to[o] much preching, and therfore inhibiting the free passage of the gospell within the boundes of certaine limitations of conformitie, to be assured by subscription, by othe, by bandes, and under the Censures of Suspension, of Excommunication, of Deprivation, (from whence in manie territories thei proceede to condemnation and after more fearfull torturs then Phalaris bull, thei persequute them with all cruell torments of death by the temporall sword). In which meane season, fettering their bodies in close imprisonment that the innocencie of their cause maie be infamous with the reproch and sclaunders of their prisons, thei are hardlie admitted to anie publique lawfull defence judiciallie or by writing, no, not to the comfortable meditation and reading of such books as concerne chieflie the causes of so grievous afflictions, which by all meanes possible are stifled, repressed, called in, and burned, dailie instilling, neverthelesse, into the eares of princes, states, and people, straunge devised monsters to incense them against the common cause. And least the often meeting of Brethren by Christian exhortations and conferences might somewhat comfort and heale so deape and daungerous a spirituall disease and wounde, when the utter extinguishing and banishment of all religious exercises would be cried out against in the common opinion and voice of the learned of the world, thei doublie offend by seeming coulorablie to allow them in name, and yet in truth and substance undermyninglie cleane perverting and overthrowing the same. So watchfull is Sathan to beset and overthrow the spirituall watch tower of the true preching ministrie, and having lulled Christian Princes and Magistrats asleape with the former most pestilent conceited venime, and armed the ambitious worldlie humors of his Prelats with the sworde of Civill authoritie for the greater warrant of their impunitie in usurpation, briberie, corruption, and tirannie, what hath not ensued, not onelie under poperie, but under profession of the gospell in manie places?

A flat answer and fearful—*Nolumus hunc regnare super nos*: and if some protestant politique, peradventure in hope to draw on better popish kingdomes (chieflie directed by Clergie men) to the profession of the gospell, are content to winke at and continue the former policie, state, and pompe Ecclesiasticall—let it be feared least the judgments of God folow their services and such politique tollerations, with manie daungerous encombrances in the meane time, and in the end (cleane contrarie) enthrall themselves, their

kingdomes and governments to the yoake of Antichrist againe, wheras the Church goods, diverted to the former Christian frugall emploiments, to which thei were first bestowed and so longe disposed in the primative Churches, and our Bishops contained within the foresaide limitations of Metropolitans under famous Emperours, prescribed by the policie of those purer Church governments, the Clergie would soone agree, and be at peace quicklie among themselves, the controversies should not so pester the prince, parliament, and people."

20. Seeing that, though heaven and earth pass away, not one jot or tittle of God's Word shall pass away, and that to the same Word all the swords and policies of princes must stoop and bend, it is to be considered whether "the reformation now generallie desired" is in accordance with the Word, and with

"the auncient government of the purer Churches under the Romaine Empire and all the best reformed Churches at this daie through out all Christendome."

All persons and ranks in the land must work for this reformation.

(i) "Learned lawiers" must make a clear course for the Gospel, "and that without fee freelie[1]," and not

"cast manie stumbling blocks by objecting the difficulties, absurdities, or impossibilities for want of maintenance, with our positive lawes and statutes strengthening so manie yeers the usurped power of the B. of Rome, to the cleane extirpation and rooting out of the true gospell and discipline of the Church."

(ii) "Worshipfull Knights and Burgesses" having long professed enthusiasm for the Gospel, must now show that their zeal has not been "but a vaine lip labor." They must not shrink through fear of men, nor give the excuse that they await more "information and understanding of the cause," or it will be evident that they are afraid "least the reformation entended mighte in time crave the helpe of their purses or landes towarde the necessarie maintenance of a learned ministrie."

(iii) "Reverend fathers of the Church," knowing that there is no hope for the salvation of men except in Him who taught that it was no profit to a man to gain the whole world if he lost his own soul, should

"be moved in a fatherlie compassion to howle out now at the last with gushing tears for the desolation and perishing of so manie

[1] (!).

English soules by meane of the flowing aboundance of sinne and iniquity through the famine of the word and true discipline of the Church."

They should

"throwe downe all their honors, riches and governments at the feete of Christe Jesus, joining and consulting with their poore disdained brethren in spirituall conference, consultation, and petition allso to her excellent ma^tie^ for the timelie appeasing of Gods wrath in the face and kingdome of his sonne Christ, by giving a free and comfortable passage and encouragment to the preching of the Gospell, being circumspect whom the[y] admit to that conference, to counsaile in this busines of the Lord, remembring that God will otherwise heape up the measure of the condemnation of the weight of the invaluable treasurs of their soules who by their misleading misgovernments, or notwithstanding the discipline of the Church, have or shall perish eternally."

(iv) "Honourable lords and noble Counsailors," whom God, the Queen, and the Realm have trusted "with greater prerogatives, authorities, and oportunities," in order that—"mauger the birdes of Antichrist and all the confederats of the Councell of Trent"—the people might have eternal happiness, should continue the good work they have begun,

"to hide, defend, and rescue manie of His saints and deere children from the violent abuses and pursuits of Ecclesiastical proceedings."

They must not "give over the cause of Christe and his Church onelie to the censuringe, ordering, and government" of those who are the cause of all "these tempestuous seas of our church and commonwealth," from whom "God will require a severe accompt,"—i.e. the Bishops, who are proved to be usurpers alike by God's Word and by the rule of the primitive church. The Council therefore, either alone, or in conjunction with Parliament, should "looke into, judge, and reform all abuses and abusers in everie calling of this land," and so the guilty parties will appear. Thus they will

"not wrapp themselves, her Ma^tie^, and the whole land in one and the same guiltines of the condemnation of so manie soules, even of the Usurping Ecclesiastical state, whome God hath submitted to her highnes sword, and therefore will require an account for the same at that great daie, especiallie seeing all true English harts can witnes from her Ma^ts^ owne mouth of her cleane hart and pure handes touching her zeale to Gods Church, who in the beginning of her Mat^s^ raigne regarded no perill, daunger, or enmitie menaced for

alteration of religion, knowing that he for whos sake she did it, might and would defend her."

(v) The Queen, who is no respecter of persons, who has been guarded by God "as the apple of his eye" against treason at home and abroad, until she has become a "peerles Hester and Judith, to the Bane and confusion of that Romish Holophernes and Haman[1]," cannot but, "being rightle enformed," favour true reformation. If her actions in this case accord not with her knowledge, as they have always done before, to the "great judgment" of usurpers, then will follow

"the unquenchable flame of Gods vengeance, which followed shortlie after the like foretelling of that reverend father to this realme and church of England[2]:—'If we refuse to submit our necks and whollie to undergoe the yoke of Christe, and to see such apparant sinnes and enormities punished, and to take awaie so horrible and fearfull contumelies, wherwith the sonne of God in these iniquities is dishonored and reproached; surelie the axe is put to the roote of the tree, our miseries stand ready on a suddaine to overwhelme us, the grievous examples of Gods judgements shall be executed against us, for the threatenings of allmightie God can not possible faile, which thinges when I consider and muse of with my self (allthough I can never waie and looke into them deepelie enough) thei make me to tremble and quake, and do enforce me to admonish upon everie occasion offered, whosoever I can of the same.'"

187. Feb. 1585 (1585/6). "Concerning the Excellency and Necessity of Pastors[3]" [By T.(?) W.].

"What a singular benefit and blessing of God Pastors be unto the Churche, cannot better be esteemed than by considering the Author, thoffice it self, and the use thereof. God and Christ are the Authors of it. The peculiar office the very name expresseth, and it lieth in publiquely and privately preaching, teaching, instructing, &c., and in continuall watching (as a Shepheard over God his heritage), and in administring the holy sacraments... ; the necessarie use and end is breefly expressed in thes words,...How shall they heare without A Preacher."

Developing these points at length, the writer asks whether

[1] See the Books of Esther and Judith.

[2] The quotation, which is given in Latin and English is, I think, in one of Bucer's *Scripta Anglicana*.

[3] This is an excellent specimen of Puritan writing, which deserves to be printed in full.

"this holie office and function have bene in the reformacon of the Church of England hitherto so thankefully receved, so religiously instituted, ordered, and used, as before God wilbe avowable? Yea, whether prophanely abused or no? and that in the substancial and necessary partes therof, to wit, whether the Pastors necessarie and peculiar office of preaching the Gospel and administring the Sacraments, and shepherd-like watching over the flocke have been faithfully and sincerely kept, and committed or delivered to others, as is prescribed, that is, to faithfull men able to teach others also? Or whether Politique shifts have not been devized, or by worldly reason folowed, to pervert or corrupt this holie function and to shuffle in all the world seeth, What? and by whom executed[1]?"

Further questions to be considered are: Whether all those in the ministry have been lawfully called? Whether there is sufficient examination of character and ability before ordination? Whether the episcopal method "of geving orders, (as thei call it)" is apostolic and scriptural? Whether the writer's case is not clear to the minds and consciences of all? These questions are answered in turn, many quotations from the Bible being given to show "the corrupt dealing and slubbering up of so holy things in our daies."

A plea for the eldership is followed by a proof that "Lord Bishops" are not the same as the Apostolic bishops, while some amusing sarcasm is poured on "Phylosophical heads[2]," which would make "heavenly Doctrine" but "A Platonical Idea or some fantastical Eutopia."

188. [.] "The B. of Exon. Plea versus Holmes."

1. An extract in abbreviated Latin, evidently from the Bishop's Register, attested by "Walmysley." David Walter, the incumbent of Tetcott, had died, and John Holmes was presented to the living by the patrons "the aforesaid Humfrey and Elizabeth[3]." The Bishop examined Holmes, declared him to be an obstinate maintainer of schism and unfit for the living, and admitted Jacob Wood in his place.

[1] Margin: "A Reading Ministerie."

[2] These philosophers use the Scriptures "Doctor-like, as a tenes-ball," calling them "An Idea Platonical" or whatever else pleases them.

[3] The extract begins with "Et," and the surname of the two patrons does not appear. Brook (I. 415) calls the patron Humphrey Specot, and puts the incident at 1590, but gives no authority.

2. An account of Holmes's troubles. He was brought up by Bishop Jewel, and ordained by the Bishop of Exeter, who gave him Ken, a living of his own. There he instructed and catechised his parishioners in a more thorough manner than even the Bishop had done. He also reproved the "grosse vices and disorders" of his flock, and so became unpopular. Complaint was made to the Bishop and he was removed.

189. 1585–6. "A Declaration of the unjuste proceedinges of the L. B. of London againste Edmond Allen and Thomas Carew, contrarie to the lawes of this realme."

[I.] "Where he pretendeth that M^r^ Carew was placed by a presburie [*sic*] and unlawfull election without any institution or Induction, yt is a cunninge and partly untrew surmise to charge them and make them more odious unto your LLs.

For upon an exchange made betwixte Kinge Henrie the 8^t^ and the auncetours of the seid Allen, procured by his ma^tie^, whereby his auncestours departe[d] unto the K. a good lordshipp, and gave besides great summes of money, and had in recompence thereof the priory of Hatfild Peverell, yeldinge a yerely rent of xxxv^li.^ and more, The seide Allen is to appointe one to serve the cure, by reason it is a donative, and to allowe him a certaine pencion as the prince did before the suppression, and his auncestours ever since have done, without any presentation, institution, induction, or payment of first fruits or tenthes, or licence of the B. or Archdeacon before this tyme, so as the person appointed were allowed by the lawes of this realme to saye service.

The seid Carew was made mynister according to the lawe by the B. of Worceter that nowe is, had lycence to prech by the L. B. Grindall and by the B. of L. himself[1], he preched before the said B. and with his commendation, and was, as the B. himselfe confesseth, at the request of M^r^ Wrath suffered by the seid B. to serve in the place, and after he had remained a wholl yere, because the livinge was small and to be encreased by Allen and other the parishioners, there was a conference therabout and so a contribution sett downe, and otherwise there was no election by presbyterie, as is maliciously suggested.

The Bs displeasure againte Carew grew upon a letter written unto him touchinge some things which were to be misliked, the seid B. beinge desireous to continue a non-resident and unlearned ministerie still, and litle regardinge your LLs. former letters unto him[2], that within xvj miles compasse in Essex there were xxij non residents, to the nomber of xxx insufficient and defamed ministers, and xix prechers for want of subscribinge put to silence, and so the people suffered to perish for lacke of due teachinge."

[1] I.e. the Bishop of London, John Aylmer. [2] See S. W. I. 328 ff.

The Bishop's charges proceed from malice and partiality; he has no proof, and no witnesses,

"but only...a bare letter of one Sen John, a knowne Enemie to the parties, a man charged with unsounde religion, and not comminge to the communion this xviij monethes, wherto the B. saith nothinge, albeit lawfully he mighte, but unlawfully upon so slender informacion hath proceeded against Carew, whereas the lawe of England and commission Ecclesiasticall requireth a profe by witnes, a conviction, a confession, and so an Imprisonment and punishment."

Among other unlawful dealings of the Bishop are:

1. The committal of Carew to the Fleet on Nov. 16th for refusing to answer "articles of inquisition." It is illegal to get a man to accuse himself by asking him questions on oath, and so the Bishop has disobeyed the law twice.

2. The committal of Allen and Carew on Dec. 4th for behaving "seditiouslie in withstandinge the authoritie of the courte[1]." No witnesses were brought against them, and all they had done was to prevent a tumult in the church by shutting the doors against one Owen, sent down by the Bishop to supersede Carew. Owen is

"a new made minister by the now B. of L., as is said longe time a papiste and after a Brownist, and by his owne confession a meane man in learninge or knowledge, a cosener that came to a precher with some of Brownes bookes to shew them, and after streighte accused him."

The parishioners refused to admit this man because lawyers told them that Allen had the rights of patronage, and that the Bishop's nomination was *ultra vires*.

"And if this be suffered unto the BBs., both noblemen and gentlemen are like to receive such inconvenience in their inheritaunce as that all for their pleasures must be broughte into their hands contrary to the lawe of Englande."

3. The refusal of bail.

Altogether, the Bishop disobeyed the laws more than the Popish Bishops did, and disregarded the rights of all true subjects.

[1] The sexton was also imprisoned for "ridiculous behaviour in the courte." Though he only asked a question, he was kept in the Counter eleven days, a wife and nine children being dependent on him.

"But if it shall please the LLs. of hir majesties most honourable privie councell to call the B. before them...it shalbe proved this and moste of his proceedings are contrarie to the lawes of England."

[II.] "Other Extortions."

1. The Bishop allows pursuivants to fetch men, contrary to the Lord Chamberlain's rules; (one Whitehead, pilloried for forgery, exacted 50*s.* from two poor men for bringing them from Hatfield to London, but 30 miles).

2. Warrants are not made out according to the rules of the Commission, and the Registrar charges 5*s.* for them.

3. Poor men are put to delays and great charges in the hearing of their cases, and fees have been enormously increased, contrary to law and the decrees of Convocation.

4. "He very unseemely and unchristianly abuseth men with the name of knaves, rebels, rascalls, foole, pety-gentleman, presitians, puritans,...."

[III.] "A note of the B. of L. dealinge with T. C., minister, and the parishioners of Hatfeild Peverell." [This is written by Carew himself.]

1. After granting me licence to preach, he revoked it on the complaint of a secret enemy. He commanded me to preach before him at Fulham, and commended my sermon, saying I might do much good in the church if I would subscribe.

2. When I had been seven weeks at Hatfield, adversaries, (who had been presented as Papists) complained of me to the Bishop. He refused to listen when the character of the accusers was pointed out, and suspended me for not wearing a surplice.

3. So I continued half a year, while sin greatly increased in the town.

4. At great cost and trouble, the people petitioned the Bishop, showing him the state of the town. He called them "precisians, puritans, fooles, knaves," but welcomed their adversaries.

5. All ecclesiastical and civil business was at a standstill, and "the adversaries" saw they were becoming odious. They therefore got letters from the Bishop commanding the parish to accept "Sir Saye" as minister. Saye was only a Reader, who had been displaced for adultery.

6. "There was great hurle burle in the church," Saye

being backed by the Bishop's letter, and opposed by the patron and Carew's supporters. Allen

"presently rid to the B. and shewed him their reasons whie they woulde not accepte of him, viz., because he was utterly ignorant and convicted of adulterie. The B. answered he would not for all the liveings he had put a poore man out of his liveinge for the facte of adulterie. They desired that he would not urge him upon them, but restore unto them their owne minister, but he woulde not. Yet he graunted the second request of the adversaries, who desired that if the[y] mighte not have him, that they mighte have his father, who was a readinge minister a mile of[f], and that he might serve in his father's place...."

7. I told the Bishop I would yield to all things "according to the word of God." He said this addition was "a tricke of knavery," and I must obey in all things.

8. About a year ago "a man of worship and familiar frend of his obtained libertie for mee," but before long the adversaries, disliking my preaching and practice—especially my custom of examining communicants—exhibited frivolous articles against me before the Bishop and High Commission. I was defended by lawyers, and nothing was proved against me.

9. Hereupon new articles were framed, but again nothing was proved.

10. The adversaries next complained to the Archbishop, who summoned me to Lambeth, and bound me to appear before the Commission.

11. Thinking this delay too long, the adversaries complained to the Bishop that D^r^ Withers and I had unjustly debarred them from the Communion. The Bishop wrote to D^r^ Withers, commanding him to appear and bring me with him. In Withers' absence this letter was delivered to me; I waited for my friend, and did not appear. I was therefore suspended, the Bishop stating that I should not serve in his diocese if I did not subscribe.

12. I showed him "the sinnes" and "popish opinions" of those we had debarred from the Communion. He said these were not sufficient, for he himself knew some who had not received the Communion since 1558, but for friendship's sake he had borne with them.

13. Suspension not having been judicially pronounced,

I continued my ministry, with the result that the churchwardens were summoned for not keeping me out of the church.

14. Similarly two neighbours were summoned to show cause why they did not present me.

15. I appeared at Lambeth on the first day of term, when a statement by 24 townsmen showed my use of the Prayer Book,

"so farre as they thought was required of a preacher (except the surplus and the crosse), which 2 thinges the B. of L. in private conference to them was content to tollerate half a yere before."

"The Arch. allowed of my practize," but said the Bishop of London had asked to have the dealing in my case. When the Bishop arrived, he had no charge to bring against me but that of preaching after suspension.

16. Articles were exhibited against the adversaries, and the Archbishop admitted that they were weighty. They failed to answer them, and asked for respite, which the Bishop granted.

17. He also helped them by giving them copies of the articles (a favour never shown to me and my supporters), and he encouraged them to indict me at Chelmsford.

18. I continued my ministry, and the Bishop asked the High Commission for an attachment. My proctor pleaded that I had had no warning to appear, and the matter was deferred until the next Court.

19. At this Court, I was given new articles to answer, "cunningly drawne to entrapp me." I refused to answer them, and on Nov. 16th was committed to the Fleet.

20. "Thus hath he dealt with me and my neigh. &c., and hath done nothing against our adversaries at all, as the register to the courte hath confessed."

[IV.] "Mr Carew his letter to the B. of Lond."

Seeing the Bishop "cannot abide to heare any thinge" against himself, Carew sends his mind by letter. The Bishop has set an evil example and encouraged the enemies of the Gospel in many ways, viz.,

1. In using

"reprochefull names, foole, dolt, boye, knave, and arrant knave,... forbidden yow under the paine of hell fier by our Saviour Christe."

2. In listening to the Devil's instruments, suspected Papists, in Hatfield, and neglecting to hear the godly. Also, in bearing with those who, on his own admission, had not received the Sacrament since 1558.

3. In issuing the suspension, and letting loose all kinds of wickedness in Hatfield. The Bishop may have school learning, but he has not learned Christ, or he would not leave the people without spiritual food, dying in their sins.

The letter is not written to secure release from suspension, for that suit is hopeless. Its aim is rather to obey conscience and to secure the Bishop's eternal welfare and the good of the Church. All the Bishop's doings shall be made plain to Christian magistrates, who are able and willing to right all wrongs.

[V.] "M^r^ Carew his 2 letter to the B. of L. 1585."

Expresses his intention to continue his ministry with or without the Bishop's permission, for the knot between pastor and people is not easily loosed.

[VI.] "The B. of Lond. letter to the L. Tres."

"I understand if it please your good lordesh. that a complainte is made by the disordered men of Hatfeild Peverell, of whom I told your L. at your house at London, wherin you answered, habetis legem. If your good L. understoode out of the registerye and otherwise of them and their behaviour, I thinke you would as much mislike them as we. They are committed by a great bench of divines, cyvilians, and common lawers, they have bene offered to be bailed uppon these conditions viz. That Allen the lay man will not disturbe the prechers whom my L. grace of C. and we have sent thither, nor disquiet the minister in the service of the booke. Nor that Carew who taketh upon him to preche without authoritie, naye utterly against authoritie, doe preche in my diocesse without licence: the seid pretenced prechers faults are great namely, that he contemneth all ecclesiasticall Censures, he is elected by the people, he practiseth a presbytrye, defaceth the Booke, utterly denyeth that Christe descended into hell; he held to my face that her ma^tie^ hath no authoritie to make ecclesiasticall lawes; he maintaineth that they must continue in division because Christe saith, non veni mittere pacem, sed gladium in terram, and thereupon good gentlemen and others he putte from the communion, when he had more neede to allure them to yt; he ignorantly and heretically held unto mee that the soule of man was of the substance of God and so consequently that yt is infinite, and the soule of the reprobate beinge damned the substance of God is damned; with Infinite other such errors, whereinto he falleth thorowe ignorance and arrogancye, for he

cannot speake 3 wordes of latine. He hath broughte his people to that pointe, that they saye even at baptisme, yt maketh no matter for water, so they have the worde. The people denye diverse of them to joyne with the congregation in prayinge for the queene, and unreverently sitt with their heades covered in despite of good order, when others knele and pray for her. My L. of Suff. hath signified to mye L. of Canterbury of their great evill example; if these be suffered the church and realme wilbe so disturbed as it was never yet since her ma^ties^ regne. If any LL. of the Councell thinke we will deale too hardly with them, in Gods name let my L. of C. and the commissioners there at Lambyth examine yt and so informe my LL. how they finde it there, and we shalbe readye to exhibite the wholl proceedinge before us. If this fond and contemptuous facte be suffered, I for my parte must yeld up all authoritie which we have received at hir highnes hand....From Fulham, this xj of January....John London."

[VII.] *A memorandum, dated Dec.* 28*th*, 1585.

Subscribed by

"Ralf Allen of London, mercer; Roger Owfeild of London, fishmonger; John Huntly of London, draper; William Hudson of London, brewer."

They offered to stand bail for Allen and Carew, but

"The B. denyed this bayle unlesse the seid Carew would be bound that he should not preche within London dioces, and the seid Allen be bounde to suffer the minister whom the B. hath sent downe to serve quietly at Hatfeild Peverell."

[VIII.] *A memorandum, dated Jan.* 18*th*, 1585/6.

Testifies that Edmund Allen appeared in the custody of the Keeper of the Fleet, and was offered bail (on the terms mentioned above). He was informed that his rights of patronage would not be disturbed, but, after taking legal advice, replied:

"I desire to be advised in what forme I maye stand bounde to the peace which the Courte doth seeme to demaunde of me without prejudice to my inheritaunce, and what inconvenience is in the offer abovesaid; my case is a free donation, or liberty to place a curate upon a stypend without presentinge or institution by the B. or other ecclesiasticall person, provided that he be a lawfull minister authorized by the lawes of this realme, and I maye also displace at my good likeinge."

[IX.] *A Supplication of Allen and Carew to the Council.* [n.d.]

Summarising the "manye wronges, outrages, and violent dealinges" of the Bishop "for these 3 yeres past," and asking that their case might be tried by civil law.

[X.] *A Supplication from Mrs Carew to the Queen.* [n. d.] Asking her

"to releive the distressed estate of your poore handemaide that doth sue unto your highenes in behalfe of my hushand, a minister of the gospell, who for prechinge the truth hath bene maligned of certaine papists, which have by sinister meanes incensed the L. B. of London againste him, who hath at their request without cause, only for refuseinge to subscribe to ij of the L. Archb. articles, as he taketh them both againste Gods worde and the lawes of this realme, which hath fallen out since, suspended, deprived, and twice committed him to prison, and hath now the thirde time procured the commissioners to committ him because he refuseth to be bounde from preachinge till the B. will licence him. Wherfore I hartily beseech your majestie that in regarde of our inwarde comfort and outwarde necessitie, you will sett my husband at libertie, that by prechinge the worde he maye further instructe the people how to pray to almightie God for the earthly peace and eternall felicity of your most excellent majesty."

190. 1586. The Appearance of John Walward before the High Commissioners[1].

Evidently an extract from the Archbishop's Register, being witnessed by Hartwell. Walward's answers to articles were read, and it was decided that he should preach in support of the church as by law established in All Hallows' Church, Oxford, and at the same time read a confession[2]. He was bound in the sum of £100 to do this and report himself at Lambeth, being suspended from preaching and lecturing meanwhile. Notification was sent to the Vice-chancellor of the University, asking him to appoint four men to hear the sermon and confession.

191. [.] "The Archb. wordes to Mres Lawson[3]."

"His wordes in effect, first he saide, let the woman come in:

[1] The Archbishop of Canterbury; the Bishops of London, Winchester, and Salisbury; Valentine Dale, Edward Stanhope, and Richard Cosin. In a second list the names of the Bishop of London, Dale, and Stanhope are missing, but that of Goodman appears.

[2] Given in Brook, I. 315–6. He must confess that on Feb. 22nd he preached in support of the eldership &c., and against the present discipline; that since then he has broken his promise, viz., that if permitted to continue his divinity lecture, he would not meddle with controversial matters; and that he regrets his bitter and factious speeches and unwise behaviour.

[3] See Rev. W. Pierce, *The Marprelate Tracts*, 30 f., 98, especially 268 f., and 356.

then Mrs S. goinge in, said, no not shee, the other woman, huswife, what make you here:

A. I came with Mrs S.

Now you come with S. and afore with W., and so thou runnest after those boyes in holes and corners, I care not to send thee to bridewell.

A. I trust I have not given any offence to your honor. For I never knew but women mighte come to intreat for a man, if that he were a theefe or murtherer, and not to be sent to Bridewell.

If that thou come any more here, I promise thee I will send thee to bridewell, and so he bad putt them forthe."

192. [.] "Mr Harsnet of Pembrook Hall."

Harsnet refused to wear a surplice, telling the Bishop that to do so would bring his ministry into contempt, for he had not worn a surplice for a long time and his people would accuse him of inconstancy. The Bishop said this was equal to saying that to obey the Queen's laws was to bring one's ministry into contempt. Harsnet denied this, and remained firm, "and so he committed me."

193. 1586. "A true and breif declaration of the examination of Edwarde Gelybrand, fellowe of Magdalene College, before the high Commissioners, the 7 of Aprill 1586, so farr as I can call to minde."

"Beinge called by the L. Archb., the articles were read by doctor Stanhope, and the aunsweres unto them (gyven under the hande of the Register of the Vice chauncelor of Oxon., not under myne owne hand) by Mr Hartwell, the notarye."

The Archbishop said:

"That I had spoken againste the state ecclesiasticall and governors thereof, confirmed and established by the lawes of this lande, and such as were in use in the primatyve churche, as it appeared by Jherome and the churche story. That wheras I had inveighed againest the swellinge titles of Archb. and B., I myself was full of pride and arrogancye, and the sprite of pride had possessed me, which laste speeche he dyvers times after repeated. For the confirmation wherof he alledged that I, beinge a yonge princox, had preached againeste the B. of Wynton, wherby I had discouraged men from doinge good to the churche. Touchinge the speech againest Archb., because it mighte seeme to concerne him selfe, he woulde not prosecute it, which being leafte of him was urged by the B. of Winch., who saide if I had read any of the auncient fathers... I coulde not be ignoraunt but that the office was from the Apostles tymes, although the name were not to be founde in the scripture.

That other churches condemne not ours for the governmente as we did not theires. That this disciplyne we dreamed of mighte peradventure be conveniente for Geneva or some suche other free citie that hath half a dozen vilages adjoyninge to it, but not for a Kingdome. That it was not receyved in Tigurine and other cities, callinge me babe and childe...."

Gellibrand[1] denied that he had preached against the Bishop of Winchester, but confessed that he had in his mind "M^r^ Browne, late studente of Christs Church, now chaplayne to the Earle of Huntingdon," who had preached a sermon he disliked. As to his words on archbishops, they were from Beza on Heb. 2^{10}, on the sufferings of Christians.

D^r^ Cosin said it was intolerable to imply that Christians suffered under a gracious Prince, "and urged as a grevous thinge that I made discipline a parte of the gospell."

The Archbishop said there was neither truth, charity, honesty, nor Christianity in my comparison between Jesuits and non-residents,

"that hymself had bin sometime one of those whom I call nonresidentes, but he had don more good by preachinge, partly in his owne cure, partly in other mens, then ever I woulde do as longe as I lived; that the churche had not bin buylded by me nor such as I ame, but brought to that good estate wherein it is at this daie in Englande by those whome I call nonresidents."

Gellibrand could not reply at once for disorder, but he said the law allowed non-residents to slay men's souls.

"It was inferred againeste me that by these speeches I seduced the Q. Ma^tie^ her subjects and broughte into contempte the Archbs. and Bb.; and that I never entred into any speeche of the governmente of the churche, but I delyvered the true sence of the Scripturs; and that our common adversaryes, the papists, take advantage againeste our religion, and the number of recusants daiely increased by theis contentions, whereas before 12 or 14 yere agoe, when thies controversies began, there where few or none in the land; this was saide by the B. of W., and confirmed by his owne experience[2]. In all this time the B. of Sar. said very litle, savinge this, that I had founde favour and curtesye att some of the B., and therfore needed not to inveigh againeste ther swellinge and pride, which I did

[1] He first pleaded the liberties and charters of the University, as advised by the Vice-chancellor and Heads of Houses.

[2] This part of the account is very confused, the speeches of the Puritan and the Commissioners being jumbled together.

humbly confesse, and with thankes acknowledge in respecte of himself, of whom I had receaved curtesie."

Walward[1] was examined at the same time, but the two were not allowed to converse. The Archbishop told them they deserved[2] not only suspension, but imprisonment, and expulsion from the University; nevertheless, if they would revoke their errors, they should be treated leniently. Ultimately they were inhibited from preaching, and commanded to read the confessions given to them, being bound in a sum of £100 each.

"This is the truthe, and thoughe not all the truth, yet nothing but the truth."

The Commissioners, besides those mentioned above, were the Dean of Westminster and D^r^ Dale,

"with D. Per[ne] and many chaplains and serving men standing by to the number of 30 or rather more."

194. May 1586. "The cause of M^r^ Settles committinge to the Gatehouse at Westminster by the Archb."

Many have desired to know the cause of M^r^ Settle's imprisonment, and therefore he states it. "An ungodlye gentleman of the towne where he ministered," whom he had often rebuked for his sins, complained of him to the Archbishop. The counts urged against the minister were:

(*a*) Doctrine.

1. He did not believe that Christ descended into hell[3].

2. He said baptism by midwives or by unpreaching ministers was no lawful baptism.

(*b*) The Book of Common Prayer, &c.

1. He did not observe the order of the Book.

2 & 3. He did not use the sign of the cross or the vows in baptism, or the ring in marriage.

4. He used conventicles.

Before the Archbishop Settle cited Calvin, Beza, and others. At this Whitgift

[1] Above, No. 190.

[2] The severity of Geneva is cited, and Calvin and Beza quoted. Geneva is said to exile for one year those who speak against the established order.

[3] An interesting exposition follows.

"was in a great rage, and called him asse, dolte, foole, and said they were lyars, and yt is yet unknowne whether the Archb. ment himselfe or D. Perne that could teach Calvin."

The minister complained of the Archbishop's language, but the latter said he had called many better men the same names.

"I grant so, said Mr S., but the question is, howe lawfully you have done so."

Whitgift said Settle should preach no more in the province of Canterbury.

"Then said Mr S., I am called to preche the gospell, and I will not cease to preche the gospell. Then the Archb., beinge in a great chafe, saide nether he nor none in England should preche without his leave, and so commaunded him to the Gatehouse, there to be kept close prisoner."

Settle protested that he had subscribed the Articles so far as concerned doctrine of faith and sacraments, but he neither had subscribed nor would subscribe to the rites and ecclesiastical jurisdiction. The only violence Whitgift could use was on his "poore body...," "and so he was sent to prison."

195. 1586. The Supplication of John Gardiner, the imprisoned minister of Malden in Essex, to the Bishop of London. Sept. 7th, 1586.

Almost verbatim in Neal, 377.

196. 1586. "Mr Udal[1]."

1. The fast which had been arranged was forbidden in the following letter, addressed to the Parson or Curate, Churchwarden and Sidesmen of Kingston on Thames, by Dr Hone. The letter, which is dated Sep. 11th, 1586, and subscribed "The officiall unto Mr D. Cottington, your archdeacon and frend, Jo. Hone," is printed in Waddington, *Surrey Congregational History* (1866), 6 f.

"Many and sundrie complaintes have bene made unto me...of the contemptuous disorders in church matters of certaine newfangled people of this towne and parish...I am crediblie enformed that to such ripenes the madnes of some...is now growne, that the forme of common prayer sett forth by act of parlament is had in contempte, the laudable ceremonies of the church obstinately broken and violated, the authoritie of my L. grace of Cant. and other the Bb....

[1] See *D. N. B.* and authorities there quoted.

and their proceedinges authorised by hir ma^tie^ openly resisted and spoken againste, new ceremonies, new forme of prayer, new feasts and fasting dayes, private meetinges, singeinge of psalmes, and lectures or readinges, and interspersing [? interpretings] of scriptures in private houses, contrary to the lawes and customes of this church of England, invented, thinges which I am sorry to heare within the Archdeconry of Surrey, the rather for that they maye be imputed unto me, that being Officiall have not in tyme looked unto them...."

Proclamation must therefore be made forbidding the proposed fast, and all suspected persons must be presented at the visitation at Leatherhead on Sep. 26^th^.

2. Udall's Account of His Troubles.

Being restrained from preaching, "M^r^ William Walter of Wimbleton," to whom the Archbishop "had promised a good turne," made suit to the latter on his behalf. He told him of the worth of Udall's life and teaching, and of the character of his enemies, but got nothing but courteous words, as also did "M^r^ Thomas Vincent, M^r^ Tho. Le Gris, M^r^ George Snellinge, and M^r^ Marke Collines," who went in the name of the whole parish. Eventually these gentlemen procured Udall's "enlargement" on Sep. 26^th^, but the minister had little hope of full restoration to his function. He was about to adopt "some other course of liveinge" when, without his knowledge, the Countess of Warwick, Sir Drue Drury, and others, interfered on his behalf. He was therefore summoned by the Bishop[1], who told him he was beholden to the Countess, who had said he was ready to submit. Udall replied that he had always been ready to submit to things godly and honest; that when he was committed he was ready to swear according to law, but desired first to see the articles he had to answer[2]; and that his imprisonment had encouraged all men to slander him. The Bishop said the fault was his own, that objection was made not to his life, but to his doctrine, and so spoke that

"his hard heartednesse towarde the church so greeved mee, that it made me burste out into an exceedinge weepinge, wherby I was

[1] Thomas Cooper, Bishop of Winchester.

[2] Brook, II. 1—9 gives most of the conferences, but in his own fashion. Thus the Bishop tells Udall that this opinion is "but a toye to stand upon." In Brook "toye" becomes "slender foundation."

constrained to turne myself into a corner for the space of half an houre."

Udall then promised to answer the articles, if he could see a copy, but asked to be allowed to continue his ministry until they were prepared. This was refused, but the Bishop assented to the minister's request that his people might have a preacher, saying:

"That is a good motion, and I will looke to yt: M^{r} Chatfeild shall ether continew there, or give it over, for vicars are sworne to be continually resident."

Later Udall was shown the articles, and swore to D^{r} Hamond "to answere these...so farr as lawe bindeth."

3. A copy of the articles "preferred by certaine of the parishe of Kingston...againste M^{r} John Udall, takinge upon him to be precher there," with M^{r} Udall's answers to the same.

I. Whereas the people had been neighbourly and obedient to the laws, two or three years of Udall's "strange and new opinions" have produced schisms, parties, and divisions.

Ans. He has taught no strange or new opinions, but only the Scriptures; those who are offended with his teaching are those who hate the Scriptures. If any have been led by his sermons to separate themselves from sinners, they have done well and obeyed St Paul.

II. He has publicly and privately taught that archbishops were contrary to God's Word, that all Christians were equal and bishops but "fellow ministers."

Ans. Speaking on Luke 4^{31}, he said no minister should follow Christ's example in preaching everywhere. That was the Master's especial charge, as one congregation is the especial charge of each minister. He has not spoken against bishops, for he believes them to be according to God's Word, neither has he said that all Christians were equal, or that the bishops "of England were but fellowe ministers, for that he knoweth by experience that they are more." He refuses to "detect himself" by answering to what he has "spoken privately."

III. "That every pastor ought by the worde of God, of what abilitie in learninge soever, to have admittaunce and callinge by the multitude or congregation of the parish only."

Ans. He does not remember preaching this, "but once at a visitation in the audience of D. Lewin and the ministrie, at which tyme he spake some thinge againste the Tyrannicall obtrusion of insufficient men, and that the peoples consent ought to be in the choise of their ministers, but not they only nor principally etc."

IV. "That the tythes and duties now appointed by the lawe for the mainetenaunce of the ministrie, is contrarie to the worde of God, and not as it was in the primitive church."

Ans. Untrue. Tithes are paid at the commandment of Christian magistrates, whom God has enjoined to see to the maintenance of the ministry.

V. "That there oughte to be in the church a pastor, deacon, and elder, elected by the congregation, haveinge with the seid congregation in every severall parish authoritie to correct all such disorders as shall happen, with excommunication and other punishments."

Ans. He preached from his text that in the Apostles' time there were elders and deacons in every congregation, elders to help the pastor by looking to the lives of the people, deacons to distribute to the poor.

VI. That every minister has authority to correct and govern at his own discretion.

Ans. He never preached this, for ministers must rule according to God's Word, not their own discretion.

VII. That "the officers and orders...and canons" used in the Church were contrary to God's Word and "a popish invention."

Ans. He does not remember preaching this; in his sermons he dealt with general matters, and left the application to his hearers.

VIII. He has preached against the ring in marriage, the cross in baptism, and other points in the Book of Common Prayer.

Ans. He denies it.

IX. That the ordinary service and common prayer was "overceremoniously and superstitiously abused," and should be abridged.

Ans. He never preached the same, but he has persuaded the Reader to shorten the service, for it was so long that many departed before the sermon, or became "so dulled that they abide with small profitte."

X. "He made the Epistle and Gospell to be left unread, untill one of hir ma^{ties} garde, being moved with zeale of conscience, enforced the same, to the disquiet of the wholl parish."

Ans. See Ans. IX. It is to be considered whether a public disturber of a minister should not be punished.

XI. That men ought not to come to church unless there was a sermon. By saying he would go to London to hear a sermon rather than listen to the reading of prayers at home, he caused many to absent themselves.

Ans. True so far as concerns himself, for he taught on Mt. 4^{25} that men ought not to be content with "bare readinge," but should zealously seek preaching.

XII. "He and the faction" have shewn their contempt for the Order of Churching by turning women away.

Ans. He has not preached to this effect, and cannot answer for others.

XIII. He has reproved many for collecting for the sick and poor in the church.

Ans. Untrue. He said the collection should be taken as people left the church, not during the sermon.

XIV. Whereas it was the custom to take a collection for those about to be married, he "in most furious manner denied the same."

Ans. Untrue. With the consent of all, including those preferring the articles, it was decided to make the collection a leaving collection in order to shorten the service. This resulted in greater profit for the parties married.

XV. "He privilye exhorteth the faction that it is not lawfull to receave the communion at the ministers hand appointed in that behalf, unlesse he be rightely called, as they terme him, one of their companie or fellowshipp."

Ans. The law does not bind him to answer this; it should be proved against him.

XVI. At funerals he has sometimes refused to begin his sermon, although the dead person has been a "godly and orderly" attender of church.

Ans. He has sometimes refused to preach until the burial service was over, and he has said that many loved to have sermons at the funerals of themselves and their friends who did not love sermons much otherwise.

XVII. He applied the persecutions of the Apostles' days not only to Popish persecutions, "but also to the BBs. in these days persecuteinge (as he saith) the sincere professors of the truth, and maintaineinge their popish ceremonies, as in apparell etc."

Ans. The people of God are persecuted now and then in these days, as in the Apostles', by those who should protect them. Nevertheless his accusers and not he, mentioned "BBs. ceremonies."

XVIII. That ministers should preach sitting, and with head covered, as Jesus did when expounding Isaiah. Also ministers should preach from house to house.

Ans. He preached on Luke 4^{20} that sitting and standing, covering the head, etc., were indifferent, and were to be used according to the country where one dwelt.

XIX. "That every private person expoundinge the Scriptures, his judgement is to be accepted, be he never so unlearned (beinge once by them accepted into the nomber of the children of God), in their faction, before any approved B. or divine."

Ans. Untrue, though he has said that the truth is not tied to man's person.

XX. The people should refuse to admit any preacher, even though he be licensed by the Bishop, if they do not know his character and doctrine.

Ans. Untrue. He has said that every man is not to be admitted to preach that offers himself.

XXI. Following his preaching, many of the faction work on holy-days.

Ans. Untrue.

XXII. If any one of the faction be troubled, they must all join to defend him.

Ans. He has preached that if the godly are afflicted, it is the duty of all to stand by them.

XXIII. "If any will not joyne with them, they will not cease to slander him in moste spitefull and ungodly manner, reporteinge him ether to be a papiste, an Atheiste, of the familie of love, or one that hath no religion, or raise some evill slander againste him, and if he in any waye seeme to move matter againe for beinge so abused, he hath privilye shewed that it is lawfull for the children of God to denye in suche a case the matter spoken, and to be no witnesse by the word of God."

Ans. If any man refuse the communion of saints, to hear preaching, and to reform himself, it is right not to afford him the countenance shown to the true Christian. He has said that no man is bound to accuse himself, or to answer questions before a magistrate that will incriminate others.

XXIV. He has denied that Christ descended into hell, and persuaded others to do so, refusing to accept Nowell's exposition.

Ans. Untrue. He has withstood no man's exposition but the Papists'.

XXV. To excuse a woman in his sect that had a bastard, he chose a fit text, and said Christ came of the seed of bastardy and God did not respect the baseness of bastardy, and so she escaped punishment.

Ans. The text was not chosen specially, for the sermon was one of a series. He pointed out the parentage of Christ to shew that He is a Saviour to all that repent, whatever their estate or condition.

XXVI. That during the reading of the text, which is the Word of God, men ought to be uncovered. Nevertheless during the Epistle and Gospel, he and his faction sit with covered heads.

Ans. True.

XXVII. "That it is lawfull for the children of God, (as he termeth them), for the godly, for the elect, and for the chosen, to meet togeather in seecret places for their private meditations and exercises to conferre togeather, as well as in publike places, which is contrarie to hir majesties proceedeings."

Ans. It is meet that men should meet for edification, to confer on the Word of God.

XXVIII. "That ther oughte to be no ministers except they be prechers etc; if they be no prechers they come in at the windowe and are foysted in by the divell; and also in Cathedrall churches, their [*sic*] be gaines that are called by the name of Canons, their seates are appointed for them, but they are but wicked belligods."

Ans. True. God sends none but those he furnishes with gifts, and therefore all others are of the devil.

XXIX. That the children of God may bury their dead without the presence of a minister or the reading of prayers.

Ans. Preaching on Acts 8^2, he said that in the primitive church the dead were buried by their friends, and burial was not a function of the minister until the time of Popery.

XXX. That the congregation should not repeat prayers, but simply say "Amen."

Ans. It is sufficient to consent in spirit with the minister, and therefore he reproved those who "thinke they are not rightly imployed in the church unlesse they read with and praye as lowde as the minister etc."

XXXI. He has allowed some, whom he calls "the children of God," to be his disciples. This brotherhood refuse to mix with others, and many of them accompanied him to London, and communicated privately there.

Ans. He hath allured disciples not to himself, but to Christ; he would they were ten times as many. See Ans^s. I. and XXIII.

XXXII. He has taken on him to preach, contrary to the laws, being neither minister nor deacon, nor licensed preacher.

Ans. Almost wholly untrue, for he was made deacon at Bromley, and licensed to preach by the late Archbishop, as his letters testimonial, under the hand and seal of the Vicar-General, show.

XXXIII. He has neither received nor administered the Communion in the parish church during the two years he has been in Kingston.

Ans. He has not administered it because he is not allowed by law. He has received it both in the parish church (he forgets how often), in the north parts, and in London.

XXXIV. That it does not matter if a child die before baptism; that baptism should be on the 8^{th} day after birth, when a sermon should be preached. Haste in baptism and baptism by midwives show a belief in the Popish doctrine of the efficacy of baptism.

Ans. He preached only against those who think a child is damned if it die unbaptized, and therefore have the ceremony performed hastily in a corner, and not before the congregation.

XXXV. That laying on of hands by the Bishops in ordination and confirmation is Popish.

Ans. He preached against "apishely" imitating the Papists, and making confirmation a sacrament.

XXXVI. He has not received the Communion in the parish church for two years, but the whole flock have repaired to London, and received it there.

Ans. He has received during that period, but not recently. The fault is not his; he will declare it at the proper time.

"Thus hath he cleared himself of all (that beinge offensive), is laid to his charge, wherupon he humbly desireth the courte, ether to restore him to his ministrie for the good of the people, or otherwise finally to dismisse [him], that he may imploye himself in some other lawfull callinge."

4. Before the High Commission.

On Oct. 17th Udall appeared before the Archbishop, the Bishops of Hereford and Winchester, and Drs Aubery, Lewin, and Cosin. His answers were read and discussion followed.

Udall said that the discipline of the Church was altogether bad, that "presentments be as stones throwne into the themes[1], which shall never be hearde of againe," for many malefactors presented years ago had not been punished. He went on to say that ministers should be called by Scriptural names only, when Whitgift retorted: "There wilbe an Archb. when you shall not be precher of Kingston."

Points in the answers were next debated[2], among them being the eldership, the length of the service[3], Christ's descent into hell, a preaching ministry[4], and Udall's own licence.

The Bishop of Winchester suggested that Udall was suffering great injury if the charges against him were untrue, and moved the appointment of a committee to examine witnesses. The Commissioners decided to hear the witnesses for themselves, but at this point the chief informer died[5]. Then

"the people got my Lady of Warwicke to write unto the Archb., wherupon he gave the messenger some good wordes, willinge me to repaire unto him, which I [did] 4 severall tymes before he would give mee my answere...."

The Commissioners met again, and it was reported that both the informer and "he of the garde" were dead. Udall said he had come, not from his own wish, but because of the suit of the Countess, and begged for a speedy decision, as he had heavy charges. He was told that his answers gave further ground against him instead of clearing him, and a day was fixed when the Bishop of Winchester should settle the case.

[1] i.e. Thames.

[2] See Brook, II. 3—7 for this in full. But Brook is not to be trusted, and careful workers must refer to the MSS.

[3] The Archbishop said the service could be got through in 45 minutes. Udall replied that he has known it take two hours, whereupon Whitgift taunted him with the length of Puritan prayers and sermons.

[4] Udall argued that God's Word says a learned graduate cannot be a preacher unless he has the gift of utterance.

[5] As Udall puts it, "it pleased God to strike him."

Meanwhile Mr Vincent and Mr Mitchell "got my L. of Warwicke to write very earnestly" to the Bishop, who told Udall that his accusers could not prove the articles,

"for that they feare the displeasure of your great and many frendes, which is very hard dealinge....But for your frendes sake and other cause, I am contented to restore yow to your preachinge if you will assure me under your hand writeinge that you will not speake against any thinge established by authoritie."

Udall complained that this was a hard condition, which his enemies could use against him, and offered, as an alternative, to promise to preach nothing against the Word of God.

W[1]. The Word of God as yow will take it.

U. If I be not worthie to discerne what is the Worde of God, and what not, I am unfitt to be a precher at all, and so yow maye finally dismisse me, for I were better be a plowman then a precher with such conditions.

W. Then I maye not admitt you, for so shall matter of increasinge controversies be ministerd.

U. I will also promise yow to tender the peace of the church, more I cannot do.

W. Well, I will advise of it; in the meane while you maye departe.

The Countess sent to the Bishop, asking for a "resolute answer," and as a result of this and other "godly perswasions," Udall appeared on Dec. 12th, when the following conversation took place:

W. I am to restore yow to your former place of prechinge at the ernest suite of your good frendes, yet I must admonish yow to refraine from speakeinge against things established by lawe, for surely if yow give occasion to restraine yow againe, no subject in England shall prevaile to sett yow up.

U. Surely I have not of sett purpose at any tyme saide any thinge tending therto, but I maye not conceale the truth that God offereth me to speak of in my text.

W. We had need walke warily; things are out of square, and there is great enquirie where the cause should be; some put it in us BBs., but God doth knowe where it is; for my part I thinke it to be in the controversies amonge ourselves.

U. So do I, but in whome the cause of the controversie is, I am not now to dispute. I come for another purpose.

W. Take heed yow do not tryumph over your enimies in the pulpitt, for it will breed greater harteburninge.

[1] W. = Bishop of Winchester.

Udall promised that he would not mention the matter, but leave his adversaries to God, and so he departed with his liberty.

197. 1586. A Letter, written from Laleham, Feb. 26th, 1585/6, subscribed "Your most obedient sonne Laure. Tomson."

Written in haste in answer to six questions of doctrine, touching on the salvation of Papists, considering whether Papists, "dying as they lived, that is, enemyes of the doctrine of Christ," can be saved[1].

198. [1588?] A treatise without title or name, but probably by "Sr Hew Herbert[2]."

The writer says[3] that the servants of the Lord must not strive, and therefore he wishes to copy St Paul's words in Phil. 4, and cry: "I praye Mr Hooker and I beseech Mr Traverse that they be of one accorde in the Lorde."

"The tyme requireth it, the matter, your functions, the place, the scandale to the weake, the scoffes of the wicked, the despightes of the Godles, the desiers of the godlie. I have drawne your controversies into certen heads, meaninge particulerlie to treate with you in every of them, and hopinge finallie to accorde you in them all."

The writer sets forth his opinions at length, and concludes with a personal word. He has written

"not for that I intend to teach those of whom it were fitter for me to learne, but that...you both, though somewhat different in opinions, yet levelinge at one truth, maye by me, though most meane, receave

[1] A MS. list of contents has: "Mr Thomsons letter to Mrs Crane." The letter is evidently concerned with the teaching of Hooker at the Temple. The manuscript is torn but part of the endorsement can be read as follows: "Tomsons answer... Hookers...." Compare Harl. MSS. 291. 81. 2, where the propositions taught by Hooker are confuted by L. T. (?Tomson) in a letter (Mar. 1st, 1585/6). For Tomson, see *D. N. B.* and authorities there quoted.

[2] The authorship is conjectured from an old MS. list of contents, which says "Sr Hew Herberts treatise against Hooker." The reference to Hooker and Travers fixes the date as after the controversy at the Temple. The writer's attitude is strongly Anti-Roman, his oft-repeated thesis being: "Therfore the Ch. of R. is not the Cath. Ch."

[3] After quoting 2 Tim. 2.

some unitie,...wherein your accorde shalbe no less to your commendation then to my contentment; nor to mine onelie, but to all theirs that professe the truth...."

199. 1586. "A copie of Mr Fullers booke to the Queene."

"This is a true copie of my writen booke of double good offered to her Matie. Which booke I sent and her Matie received by the handes of the Ladie Leighton 2 Julii 1585, and which booke her Matie read the next morning, as the saied Ladie sent me word that daie by Mr Scot of the Courte.

[ ][1] betweene that time and the 8th of Aprill 1586, I added to this copie, which must allso be entred into the booke her Matie hath, a litle quotation under the definition of a Christian, another against the 17th section, and another against the end of the 18th. Allso a short praier to God after all.

And herin is contained a copie of my letter sent to her Matie 13th Julii then next after, inclosed within a letter directed to the saide ladie, who presented it to her Matie sundrie times, but her Matie woulde not then take it. What shee did afterward I am to knowe of the saide Ladie, the copie of which letter to her is allso herein contained."

"To the Queenes Most Excellent Matie, my most gratious Soveraigne Lady."

"On Fridaie the 2nd of July, 1585, I besought my L. Leighton to aske her Matie if she would geve me leave to write to her highnes, and her Matie awnswered, yea, with all her harte. I therupon that night delivered to the saide Ladie my new writen booke touching religion, fast sealed up and directed to her Matie, which her Matie read the next morning: and therupon my Lord Thre.[2] coming to Her Highnes, she told him of it, and it lying in a chaire, as he went out he tooke it with him, and then her Matie coming to the chaire, asked the Ladie for the booke, and she awnswering that my L. tooke it, her Matie willed her to call for it and saide, I will have it againe, but the Ladie durst never aske it. What folowed therof I am not able to write, the Lord helpe me."

[1.]

"To[3] my most gratious Soveraigne Ladie, the moste excellent of all princes, Elizabeth, by the grace of God Queene of England, Fraunce, and Ireland, defender of the true Christian faith etc."

"If I entend or would anie harme or evill, and not all good and the greatest best and most assured good that can be to your Matie and yours, and all men, the Lord strike my name out of the booke of life. For plantinge of which good (if God will) so as it maie grow and yielde good fruite, I put my life into your handes, O gratious Queene, chiefe governour in this Church and Kingdome as Kings were in Judah and in Jerusalem.

[1] An unreadable abbreviation in MS.
[2] I.e. Treasurer.
[3] Here the "booke" begins.

If Your Ma^tie knew how Christianlie I love you, and what care I take for you, and the double good which God offereth you by me, that am made not to seeke my selfe or anie earthlie reward, surelie Your Gratious Ma^tie would gladlie heare in secreat all that I have to saie in Gods name, albeit the same were at the first, as medicines oft be, never so bitter. I offered my service in one part of the saide double good, to wit, for increase of your earthlie riches, 24^th Jan. 1579[/80], when Your Ma^tie misliked that I had taried so long. And begun therin so well in writing as (if I had bene still called, and aided, and allowed to proceede) would have bene (I am sure) greatlie to the present and perpetuall benefit and enriching of Your Ma^tie and the Crowne. And in the other part for increase of your heavenlie riches, continuance of your peaceable raigne, and establishment of the greatest of all things under the sunne, 19° of Febr. then next after. At which time after manie speeches touching the former part, I said I had allso something to saie touching religion, if your Ma^tie would geve me leave to speake therein at some other time, when I might be prepared for it. And when your Ma^ty would needes then have me saie something therof, I uttered part and delivered your Ma^tie a brief, generall admonition, and then departed according to your Ma^ts pleasure, in hope that I should have bene called or admitted upon sute to proceede in both, to Gods honour, his Churches benefite, and your Ma^ts and peoples great good, and to the pacifying of Gods wrath, and withdrawing of his great rod, then, and much more now, shaken at your Ma^tie and us all for our sinnes. But alas, I was put by, and have bene ever since, as if I had bene some evill or untried man or a seeker of promotion. Surelie if Your Ma^tie had then throughlie heard me, and embraced Gods counsell, these mischiefs against your roiall person (which the allmightie long preserve) and against the state of Christs Church and this realme (which of long time have bene purposed as I then generallie understood and meant to intreate your Ma^tie to prevent) had never bene attempted, but had bene by that allmightie quite put by. But when God maketh men see the sinnes that are and the plagues threatned and the meanes to avoide the same, and stirrs them up of great love and dutie, to let Y. M.[1] allso see, and to know how you and yours are to be delivered, made

The manifold great causes of my tarying so long I partlie note here folowing.

Your Ma^tie is still ill delt with to your great losse and the Crownes, and I am grieved to see it, but cannot help it without accesse to your Highness. The greatest of all things is explained hereafter.

In which admonition my affirmations be true, and my exhortations such as if your hi. enforce not to fulfill, you can not escape Gods strokes. I did not trouble my self and your Ma^tie without great neede, nor before it was high time.

[1] Henceforward in this article "Y. M." is used for "Your Majesty," and "Y. H." for "Your Highness."

safe, and assured, yea, and mightie to do all maner of good, and prevent and overthrow all maner of evill; and yet then Y. M. will not heare them or regarde them, but rather deale unkindlie or hardlie with them, alas, alas, how can Y. M. be safe? how can God beare still with you, and not fraie you, and at length strike you? yea, and the more he loveth and teacheth you, the harder and sorer except you repent and amend. For the greatest, most excellent and pretious of all things under the sunne is the heavenlie minde, will, and word of God, revealed and writen by the worke of the holie Ghost, to teach all kings and princes, rulers and people, how thei must obey, serve, and honour God, and how thei must governe, live, and do all things here to his pleasure, and their present peace and perpetuall salvation."

[The best work of man is the believing and doing of God's Word and will, and nothing provokes the wrath of God so much as the failure of men to hear and obey His witnesses.]

"It is plaine and evident by the same worde and otherwise that those kings, kingdomes, states and people (notwithstanding thei had bene never so well beloved, enriched and long borne with,) were yet at length, after manie admonitions, threatnings, sore stroks, and no repentance and amendment, either greatlye scourged and plagued, or utterlie destroied by God himself, making of his enemies executors of his Justice, and the more and longer he had loved them, done for them, and borne with them, the more terrible and horrible, for example to the posterities."

2.

Now "in this last and worst age of the world," the Almighty is still dishonoured and Satan's kingdom maintained,

"as by Antichrist the kinge of hypocrits, and spirituall whore of the second most monstrous Babilon, Rome...with whom the Antichristian Kings of Europe do still committ fornication, and fight against the lambe and his warriors."

Pretending to be the Christ, this worst of all Antichrists deceives the world, afflicts and persecutes the true members of the body of Christ, and maintains "a false God of bread, even the most deceitfull and hurtfull Idoll and Idolatrie."

Thus there is more persecution now than ever before,

"as by stories, registers, and books of Martirs of Europe (suffering for that Idoll and Idolatrie), and by divers other workes of godlie, learned writers of this age it doth most plainlye appeare."

3.

"And now last of all in this our time after great and sharp persecution for that Idoll and Idolatrie, our gratious God in great mercie toward Y. M. and his Church, preserved your life, that were unworthie by reason of your yielding to that Idolatrie, and set you

upon this mightie Imperiall seate, not onelie to set out his glorie, manifest his revealed will, increase and mainteine his Church and Kingdome, but allso to deface and put downe that most monstrous and deceitfull Antichrist, and the mainteiners of that his devilish, false, Antichristian, hypocriticall, and most abhominable kingdome, being the subtilest and most hurtfull enemies that ever our God and his Christ had.

But, O most excellent Queene,...of all your saide most bounden dutie..., what hath bene done in all this long flourishing time of your prosperous and peaceable raigne (which therunto shold have bene most emploied)? Surelie, surelie, so litle as is most lamentable to consider, and the plagues like shortlie to come for the same, most fearfull and terrible to behold. And how so? For Y.M. hath so insufficientlie heard, believed, and taken to hart what God hath commaunded you, and so weakelie and coldlie obeied and folowed the same, and so litle trusted to God and to his maintenance and defence, and so greatlie to mans wisdome, power, and policie, and to amitie and peace with Antichristian neighbours, and so much favoured, furthered, and advaunced Antichristians and Neuters[1] at home as well as Christians, that but halflie by Y.M. hath God bene honoured, his Church reformed and established, his people taught and comforted, his enemies rejected and subdued, and his law-breakers punished. Yea, and but so and in such sort, that the kingdome and power of Sathan and Antichrist is therby so greatlie increased, enriched, strengthened, and boldened, that the mainteiners therof be now able and purpose to begin to joine together, and to do all manner of violence, first, to Y.M. and this Church and Kingdome, and then to all the true Churches of God in Europe, and so to put downe the word and glorie of God, and set up the full kingdome and power of the devill and all his impes.

And this the greatest of all evills and mischiefs (which I have long foreseene and oft foretold), is come to passe by Y.Ms. proceedings, neither hot nor cold, which kinde God in all ages greatlie hated and threatned, as now allso in this time of more knowledge he greatlier doth."

4 and 5.

Thus all along, God has been dishonoured by the Queen's proceedings. At the beginning of the reign, Queen and people, having been delivered from the bondage of Antichrist, should have gathered together, confessed their sin in yielding to idolatry, and vowed to serve God with pure hearts. But instead of this, that was done, which was

"most grievous and offensive to godlie harts and reformed Churches, and most pleasant and acceptable to all Antichristians and Neuters,

[1] A long explanatory note ends: "I might make 4 sorts—Christians, Antichristians, Mungrells, Newters."

...the most hurtfull step...that Sathan could then invent to make shipwracke of all godlie zeale and conscience in Y.M., your Counsailors, nobilitie, clergie and people. Which most horrible thing was Y.Ms. yielding to be crowned and annointed at a most monstrous and Idolatrous Masse, and by Antichristian Byshops, instead of Gods holie ministers."

The Queen performed many more "most abhominable acts" in addition to this. She attended Mass, and so grieved good Christians and encouraged their enemies.

"Moreover...Y.M. did, and yet still do suffer, without any sufficient punishment, divers Antichristians of this kingdome to have and adore secreatlie, within your dominions, that abhominable Idoll and false god of bread: yea, (and which is yet worse) Y.M. hath continually allowed and permitted Ambassadors to have it, and to adore it in their lodgings...; and (which is yet worse then that), Y.M. of late years did allow and appoint other Ambassadors to have it and to adore it in a mansion house of your owne, where divers of your owne servaunts were appointed to waite, and a number of your subjects resorted, and (which is yet most horrible to thinke on) Y.M. after that did appoint and allow in a verie fearfull and wofull time, another straunger[1] (of whome the Allmightie in great compassion hath throughlie delivered Y.M. and all good people) likewise to have and to adore that abhomination within your owne palace and not farre from your owne roiall person[2]."

6.

"Furthermore, concerning Images...; that foule Idoll the Crosse" was not only not removed, but has since been advanced "upon the altar of abhomination." In the Royal Chapels many images—of the Trinity, the Saints, and the Apostles—are still kept, and thus an evil example is set to the people, who are encouraged to keep similar images in Cathedrals.

The Queen is supporting idolatry as long as "walls and windowes" are filled with images and pictures, and she must therefore see that these are "cleansed and purged away."

7.

God's command against swearing is perfectly clear,

"and yet notwithstanding Y. gratious. M. in your anger hath used

[1] No doubt the Duke of Alençon, who visited England as suitor to the Queen in 1579 and 1581 (Nov. 1581—Feb. 1582).

[2] Margin: "The Lord so teache, blesse, and strengthen Y. M. that you never commit or suffer henceforth anie such horrible acts within your dominions without just punishment."

to sweare, sometime by that abhominable Idoll the Masse, and often and grievouslie by God, and by Christ, and by manie parts of his glorified bodie, and by Saints, faith, troth, and other forbidden things; and by Y. Ms. evill example and sufferance, the most part of your subjects and people of everie degree, do commonlie sweare and blaspheme, to Gods unspeakable dishonour, without anie punishment."

8.

Equally plain is the Divine command about the Sabbath day.

"I feare, O gratious Soveraigne, that Y. M. hath to[o] litle used so to sanctifie the Lords Sabaothes; for if you had, things could never have gone as now thei doe; and how do Y. Ms. people sanctify it? How? Alas, alas, thei (by all likelihoodes) doe without punishment offend God more at that daie then in anie other daie in the weeke."

9.

To honour parents belongs to princes as well as to subjects,

"but alas, alas, Y. M. hath not so done, because the same were not to Y. Ms. liking, neither hath Y. M. tried whether your liking were right or wrong, but embraced such as upheld it, wherwith assuredlie God hath bene and is greatlie angrie."

10.

"As touching the prohibiting of murther," too, the Queen has failed in her duty. On the one hand, she has not seen all murderers duly executed according to law; and on the other, she has allowed innocent men to die. Some of her subjects have been killed in Spain "for the Word of God, and Y. M. hath never in the zeale of God executed here any of their Idolaters[1]."

11.

Adultery and fornication are great offences, but the punishments for them

"be so small and slight, and executed so litle upon them of the meanest degree, and nothing at all upon them of the higher, that it cannot be but God must therfore be angrie with Y. M."

[1] Fuller evidently does not count Campion and his fellow martyrs. On the other hand, Rishton, *Contin. of Sanders*, Bk IV. cc. 9—12 says 18 priests and 3 Catholic laymen were executed in London between 1578 and 1585.

12.

Many kinds of theft are also common, as was shown in the preface of the book "delivered to Y.M. 19th Feb. 1579[/80],"—wherein certain fraudulent dealings were described—and "it cannot but be but God is double angrie with Y.M. for it."

13.

There is also much false witness-bearing, and seeing the Queen has done nothing to check it, God's anger will rest on her for this too. It is hoped that she will

"provide better meanes hereafter...for the discerning of true Christians from Antichristians and all other heretiques, and also from Newters, and for the preserving of true Christians from the names of Gehennians, precisians, puritans, and all names of heretiques: for Gods wrath can not but be marvailouslie kindled against those that sclaunder, nickname, and mocke his Sainctes."

14.

The Queen should urge all pastors and teachers to listen to God's law concerning covetousness, for even "the best reformed harts" are far "from that precisenes and purenes which God commaundeth."

15.

So many are the abominations in the land that God must be preparing his terrible rod "either speedily to reforme or utterlie to destroie us." The Queen must not attempt to justify her proceedings, and so bring swift destruction on herself and her subjects, but rather confess her faults, repent, and amend, in order that God

"maie turne his wrath and plagues from Y.M. and us of his true church upon his said enemies that enforce to debase his glorie and slaughter Y.M. and all your people. And be no more deceived, O gratious soveraigne, as hitherto you have bene. Otherwise assuredlie, and as verilie as the Lord liveth, Y.M. will be undone, and this church and state quite overthrowen, and the Universall Church in great perill by Gods great wrath and sore judgements, which nothing (I feare) can staie, without Y.Ms. repentance and amendment[1]."

[1] Margin: "God delivered into his enemies hands the french protestants for marying a Christian King to an Idolatrous Queene, and for

16.

"And allbeit that I, poore man (simple and unlearned), seeme alltogether unfit to move and perswade to this holie worke, the most excellent that ever Y.M. wrought, yet seeing the Allmightie hath given me grace lii yeers to love his true religion and hate the worlds false belief and Idolatrous service; and moreover at and since the suppression of Abbaies, faithfullie to serve in my vocation, first under mine Unckle, and after as an officer to Y.Ms. deare father, brother, sister, and your highnes, without enriching of myself therby, or anie of my kin or friends, and to doe other things allso which are likewise not of the works of the flesh; and seing moreover my sute is not for my self but for Gods glorie and his Churches, and Y.Ms. and peoples present good and eternall salvation, I can not but hope in God that I shall be throughlie heard, and not rejected, especiallie of Y. gratious M., (for whome and whose I have done and do so much), that sometimes give audience to them that sue and beg but for their earthlie gaine, and sometime allso to them that be Idolaters and wicked traitours."

17.

If the Queen will give him audience, and listen to his words, God will bless her and her land, and confound and overthrow "all the devilish practises and purposes of Antichrist."

18.

If she refuses to hear him, conscience will compel him to make his statement to the people. He has a message from God on a weighty matter in a time of great need, and as God's messengers have failed to speak, he will do so, none making him afraid. He subscribes himself:

"Y.Ms. most humble Christian servant, who beseecheth God [that] Y.H., to your double good, maie accept of his labours present and future; for which in token God offereth them, he will take no maner of recompense, onelie praieth convenient accesse to Y.H. for speach and conference."

Postscript

[Added to explain "the premises."]

1.

"How contrarie, O most gratious Queene, were your saide sinnes

agreeing that she might so continue. Allso the prince of Orange for embracing an Idolater to governe, and to have and adore there thantichristian abhomination."

and tolleration of sinnes[1], to the hope of the true Christians of this kingdome, had of Y. H. a long time, during which thei could never thinke that ever Y. M., that was so vertuous and religious a princesse, would have committed or suffered anie such things, and speciallie when God had put all power into your owne hands."

Such Christians hoped to receive encouragement, to the dismay of Antichristians and Neuters, the Church being reformed according to God's Word.

2.

"And I allso did hope so, and did greatlie rejoice to thinke therof, through the right godlie bringing up and good report which Y. M. had for religion and all vertue and good learning, even when Y. M. was but a childe; and afterward allso when Y. M. was in house with that right religious and wise Ladie, Q. Catherine (whence I had my first wife), and afterward allso when Y. M. kept house yourself and laie much at Hatfield, in which parish at a house named Holwell I then dwelt, as one of Y. Ms. poore neighbours, and was oft with M^r^ Bucklie and M^r^ Parrie, your head officers, and thei and divers of Y. Ms. gentlemen and gentlewomen ofte with me: Unto some of which Y. M. had saide, you would one dai walke downe by the river, and see my godlie mother then old and sicklie, and yet alive, who with me and our familie joied then not a litle, to heare of your godlie studie and vertuous inclination: and I was allso one of them which among other gentlemen of that shier, did wait on Y. H. in all your heavie journeies, made from [the] time of the decease of Y. H. brother till you met Y. Ms. sister at Havering, and so rode with her to the Tower."

3.

"In which great hope I allso was, when I brake up my saide house, and went to Geneva: and in the saide hope I continued there allso, untill such time as from Hatfield house I was advertised by godlie friends, that had wofull harts:

first, that Y. M. went to thantichristian abhomination, and travailed to bring all your familie allso thereunto;

secondlie, afterwards that Y. M. in processe of time was so marvailouslie altered, in minde, manners, and manie things, that there was no hope of anie such reformation (when Y. M. should come to the Crowne) as was before hoped for.

And when theffect of the saide advertisements were [*sic*] confirmed by divers that came out of England to Geneva, my former hope of great good was turned into feare of great evill, and my rejoycing into mourning, and so I continued a long time.

[1] Margin: "Y. M. is aunswerable to God for such of your peoples sinnes as due punishment in due time would have put by."

4.

"I saw then that for those evill beginnings great plagues would come at the length."

"And at length when it was certainly knowne at Geneva[1], that Y. Ms. sister was dead, and that Y. M. was crowned so as is aforesaid, and had still thantichristian abhomination, and had and did still manie other grievous things, and yet did tollerate the secreat reformed Church in London etc: My first good hope and great rejoysing was quite quenched and extinguished, and was turned into so great heavines, mourning, and lamentation for the great evills which I was sure must needes come for the same, that insteed of hasting home into England, as the greatest number did, I would still have remained and ended my daies at Geneva, but that the most blessed man of God of this age, John Calvin, and other godlie learned prechers there, told me that I might not well do so, but go into my native Countrie and do what litle good I could, seing thextreme persequution was ceased. By whose godlie persuasions, I at length, after long tarying, setled myself to returne into England, and then notwithstanding my saide feare, through the great love, care and dutie, which I bare, had, and ought, to and for Y. M., I prepared a meane to move you to repentance, a French Bible, with the order and forme of the Church of Geneva, and allso a New Testament of the smallest volumes to be finelie bound, guilt, and enameled, to give to Y. M. at my coming home, which was not till the 27th of Febr. 1558[/9]."

This book was never delivered, for reasons afterwards stated.

5 and 6.

He was in great grief and agony at what he saw and heard on his return.

"And soone after I was come to London, I went to see Sir Wa. Mildmay, whome of long time I had knowne to be so well affected to true religion that I had made him privie of my purpose of going to Geneva, and provoked him allso to go (that saide he faine would but could not), and he soone after dining at the court, and hearing the abovenamed Mr Parrie (then treasurer of Y. Ms. houshold), marvaile he heard nothing of me, told him of my being come to London. Wherupon Y. Ms. saide treasurer praied the saide Sir Wa. to will me to come to him, and so I did, when...he very kindlie wellcomed me, and after long talke of beyond sea matters, offered me great friendship for old good will and Hatfield acquaintance, and wold needes therfore (and for thanks which he saide he should have of Y. M.) determine to present me to Y. H.:...and asking me

[1] Fuller was one of the signatories of the letter from Geneva to Frankfort, Dec. 15th, 1558, *Troubles at Frankfort* (1846 Ed.), clxxxviii. See also J. S. Burn, *Livre des Anglois à Genève* (1831).

what I had to present to Y.M., and I answering him, nothing so good as the aforesaide French Bible and Testament, and he liking well therof, desired to see them, and when the next day he saw them, with white and greene riban tyings, he willed me to get made for them faire claspes of silver and guilt, with letters allso of Y.Ms. name etc. And so I did."

7.

"At which saide time of my 2nd being with Y.Ms. thresurer, he brake with me touching Mr Goodman, who had bene the 2nd precher of our English Church at Geneva, and was then come to London, and who latelie had bene sent for by Counsell[1], but could not be found, and desired me (whome he then thought might come to Mr Goodmans speach, having bene one of thelders of that flocke,) to signifie to the saide Mr Goodman from him that it was not his best way to withdraw himself, but to come before the Counsell, and christianlie either to justifie or correct those points in his booke which were thought unsound, and allso to signifie to him that Y.Ms. Privie Counsell would promise him libertie safelie to come and go, and to say what he would therin without perill."

He tried to see Goodman, but failed because the latter's friends wished to keep his hiding place secret. They knew that he—Fuller—disliked certain things in Goodman's book, and also in a book written by Knox, and that he had discussed these things with Calvin; they knew also that he was a friend of Parry, and so refused to allow him to see Goodman.

The Treasurer asked him to make another effort, so that Goodman might learn that the Queen did not desire to lose so good a preacher, but only wished him to prove the doubtful points in his book, or else to correct them. During this conversation with Parry, the High Sheriff of Essex (Mr Thomas Mildmay) entered, with

"a prisoner, one Mr Pullein, an old precher of K. Edwardes time, who allso had bene one of the Geneva flocke, and was then Archdeacon of Colchester, and brought to the court for mainteining, in a sermon of his, some of the saide disliked points. Afterwards I... was cried out on, and flatlie accused by some of the flocke to have complained of the saide Mr Knox, Mr Goodman, and Mr Pullin, that neither could Mr Knox have leave to passe thorough England into Scotland, nor yet Mr Goodman, Mr Pullin, nor other heads of the flocke, be able to live here but in great daunger.

Of which thing no man was more innocent then I, that would

[1] Because of his book against female government.

not for all the good in the world have done such an act to the least of that flocke, much lesse to the chief pastors therof and to mine owne felow Elders: Which pastors I knew to be verie godlie prechers and good men, by whome (and speciallie by Mr Knoxe) I had received manie heavenlie lessons and spirituall good things."

To get rid of this "slander and subtill devise of Sathan," he determined not to be presented to the Queen, who thus did not receive his books

"till 7 Oct. 1576, with my confession of faults then made and sent, when I thought to dy, delivered by the La. Stafford."

8.

There were other reasons why he did not interview the Queen.

i. He could not do so joyfully, because of her "saide defections, ungodlie acts, and evill permissions."

ii. "That if I should, as I durst not do otherwise, have begun, after my humble submission, with telling Y.M. of your faults, there was no hope that I should then be throughlie heard, when Gods matters went so but halflie forward and more then halflie backward, and when as it was commonlie bruited, that we your poore English flock of Geneva (termed Gehennians and precisians) were rather odious to Y.M. then liked to be well entertained."

iii. "That Y.M. (as was allso then bruited) counted but as curious and precise both John Calvin, one of the most singular men of God that hath bene since the Apostles time, yea allso and Geneva it self, the best reformed and most blessed Church and Citie of God that then was, or as yet is in all the world, and from whence hath flowed, and yet still doth flow into all Europe and manie other parts of the world, such godlie, learned, well prepared, and mortified prechers, and such multitudes in all tongues of well corrected Bibles, new testaments, psalters, commentaries, sermons, catechismes, and manie other most excellent works, for the advauncement of the true Christian religion and confuting of the heresies of thantichristians, Anabaptists, free will men, puritans, and all other sectaries, as from no Church, countrie, or citie the like."

iv. The Queen favoured and trusted Antichristians and Neuters, as well as true Christians.

v. Also, after forsaking the Mass and Popish priests, she "would needes yet still retaine manie of their ornaments, Idolatrous vessells, formes, fashions, paternes and badges, of purpose to compell Gods prechers and ministers to weare and use them, or els not to prech or minister, and Gods people not to shew anie dislike therof, in paine of excommunication."

vi. She also used Antichristian furniture,—altars, crosses, candlesticks, tapers, and images.

vii. "Y.M. would hardlie be brought to anie good reformation, notwithstanding that God had bene greatlie angrie, both with the king, your deare father, after he had received the Gospell and rejected Antichrist, for not reforming religion and discipline, but according to the VI Articles. And allso afterward with divers of K. Edwards Counsell and Clergie for denying to reforme religion according to Gods Word."

viii. The new bishops and preachers made at the beginning of the reign were consecrated and made by Antichristian bishops and clergy "and not by the godlie and well tried prechers and ministers of Christs approved Churches, which had then bene secreat, and had bene founded and reformed by Gods Worde and confirmed by martirdome of divers of the pastors and members of the same, both in London and in other places of this kingdome." It had been better to send 10,000 miles for ministers to consecrate the new clergy, than to allow Antichristian bishops to do it.

ix. God's holy prophets and preachers, who had been in exile or survived the persecution at home "were so schooled, limited and stinted in their prechings and teachings, that their messages from God were not truelie and faithfullie done[1]."

9.

Seeing that in so many ways, the Queen had put herself outside the right course of God, he was unable to approach her.

10.

Therefore he departed from the Court lamenting.

11.

Since then for 26 years he has lived in sorrow, suffering in mind, body, and estate, seeing God neglected and the things he abhorred received.

[1] Margin: "Exile and home neuters, that hated Geneva and reformation, enforced to make all odious to Y. M. on everie side, by 2 faults in 2 books of the 2 ministers of the English Church there [i.e. the works of Knox and Goodman], made in Y. Ms. sisters time of sore persecution, wherof the flock was guiltlesse, and so was Calvin and the churches and city of Geneva, and which faults were nothing so great as Y. Ms., and therfore should have bene pardoned, and Gods most excellent works there embraced and not rejected. Surely Y. Ms. no better regarding of Gods most mercifull and miraculous worke in planting so long since and ever still upholding that litle mount Sion of this age malgre antichrist and all his Antichristians. Allso your not fetching thence your chief advise and patern, as from the most tried and approved, hath greatly offended God, troubled his Sts., and hindered his worke and glory, and furthered Antichrists kingdome...."

12.

Nevertheless, seeing "Christs kingdome did more and more decaie, and Sathans and Antichrists more and more encrease, and like shortlie to be fullie set up," and that the Queen, who should have put down Antichrist, had neglected her duty and refused to listen to God's preachers, and seeing too that God's wrath would so visit the Queen that the Antichristians would be allowed to destroy her and the Church, he determined to speak. Therefore in Jan. 1579[/80], when "divers Antichristians were like to be made privie Counsailers," he—poor and unlearned, but loving God, his Church, Queen, and Country—hazarded his life to prevent this proposal.

13.

On the 24th Jan. 1579[/80], therefore, he conferred with a Privy Councillor "touching the two points of double good herein first mentioned." The Queen "liked well" of his "speeches," so that

"immediately I was sent for, and the same 24 Jan. brought to Y. Ms. presence, who gratiouslie heard me and conferred with me, onelie of the first part of the saide double good, and so well liked therof, that Y. M. asked why I had staied so longe, and saied I did ill therin. And after long speach Y. M. willed me to note in writing such things touching the first part as I thought to be amisse, and to return with the same as soone as I could...."

14.

Such things he set down in a little book, and a second book he prepared consisting of clauses of Acts of Parliament "by force of which much land and revenues and manie summes of monye were unrighteouslie had from Y. M."

15.

When he desired access to the Queen again, however, the Privy Councillor who had helped him before was somewhat backward. But when the Queen said "I marvaile I heare not of Fuller," a second audience was arranged. This was on Feb. 19th, when the books were discussed, the Queen keeping the first, and asking him to make notes of the second.

16.

Fearing lest he should wait too long in speaking of God's "chief matters," however, he took the opportunity to deliver to the Queen "a brief admonition," lest "the said Antichristians" should be made Councillors.

17.

"And after that I had made readie those brief notes, I sued againe to his Hon. to help me to Y. Ms. speach. At length, though long first, his Hon. tolde me plainlie that he co[u]ld not so do, and said that which I had writen did trouble them all, and was enough to put Y. M. in dispaire, and when I demaunded thus, hath her M. shewed my writings, he made no awnswer, but turned to talke with another."

18.

He therefore quietly ceased his suit, with a good conscience that his writings "were upright and Christian." He was certain that the Queen's refusal of his offer

"would greatlie kindle Gods wrath, and hasten his plagues, as hath plainlie appeared since by his manifest threats of his terrible stroaks allreadie prepared,"

and he has therefore mourned for the Queen and the Church, lest suddenly God "should strike us for our horrible sins."

19.

Seeing therefore, Antichrist's kingdom seems about to be set up, and no one dares to tell the Queen the causes and remedies thereof, he has thus dared to begin, striving for the good of Queen, Church and Country.

20.

Apologising for his tediousness "through lack of skill," he beseeches the Queen to take his writings in good part, to consider them well, to keep them secret—or the double good will be kept from her by some that are to blame—and to give him a private audience. If she will stop her present practices, and help the cause of Christ and the Church, she and her subjects will receive God's blessing and everlasting life. After the warning, "Reforme with speede, O gratious Q., leaste Y. M. cry out and wish you had," he subscribes himself:

"Y. Ms. humble and faithfull servant, who beseecheth thallmightie so gratiouslie to worke that Y. M. never agree or joine

with Antichrist or anie of thantichristian helhounds, to save life, kingdome, or anie earthlie thing, for then Y.M. must, with them, persecute Christ, slaughter his Saints, and goe to eternall perdition."

"The short praier to God after all" reads:

"And now, oh heavenlie father, forgive for thy deare sonnes sake her Ma^tie and me, and thy whole Church; so as our sinnes and offences hinder not this heavenlie worke, which I praie thee advaunce for thine owne glorie, the Churches comfort and increase, and thine enemies conversion or confusion, and for ever. Amen."

A letter to Lady Leighton, dated July 13^th, 1585 is also given. It is addressed "To the right worshipfull my verie good Ladie, the Ladie Leighton," and subscribed, "Your La^ps to his small power, William Fuller."

Understanding that the Queen intends to send a representative to him to discuss points raised in his book, he desires her ladyship to try to secure him a private audience with the Queen. There are matters which cannot be spoken of before "a second person," and therefore, though he is ill, he is ready to come when summoned. He begs her ladyship to give the enclosed letter to Her Majesty.

The enclosure (same date) reads:

"Where in my booke latelie sent to Y.M., I most humblie beseech that it maie please your H. secreatlie to heare me and confer with me to Y.Ms. double good; because one of the matters of greatest importance is to explaine which waie Y. H. maie yet, if it please you, greatlie decrease and keepe under the kingdome and power of Antichrist: and because I am enformed certaine Embassadors and States are now here to intreat partlie to that end, and because what I have to saie herein is such (in my poore opinion) as is much better to be heard of Y.M. now then after anie of their departures: Therfore I most humbly beseech that [it] maie please your H. either to heare the few wordes I have to saie therin forthwith, or els to give me leave to utter them to such one, two, or 3 of Y.Ms privie Counsell as I shall make choise of.

Y.Ms most humble and faithfull servant
William Fuller."

200. [.] "A treatise of the Church and the Kingdom of Christ." Subscribed "Not yours excepte you repente." R. H.[1]

[1] Since writing the above, the author has become convinced that this treatise—which shortly he hopes to print in full—is the work of Robert Harrison, the colleague of Robert Browne. Among the facts that have led to this conclusion are the following:

(*a*) The initials R. H.

(*b*) The knowledge that Harrison had commenced to write a work on

The syllogism expounded in the first six pages of the treatise is:

Where there is not true discipline, Christ does not reign.
But the Church of England has not true discipline.
Therefore it is not part of Christ's Kingdom.

Examples of R. H.'s method may be seen in these quotations:

"Where the chiefest and highest Ecclesiasticall authoritie is in the hands of Antichrist, there is not the Church of Christ, for Christ hath given authoritie to his owne servants, but in the Churches of our mynisters, the L. Bb., Deanes, Chauncelors, Commissaries, and such like, being the popes bastardes, have greater and chiefer authority then thei, and exercise authority over them, and thei suffer that yoke."

.....

"But in the Churches of these mynisters this [the command of Christ, 'Tell the Church'] can not be executed; no, not when a wolf is thrust upon the people instead of a shepheard, or anie other most grosse and horrible iniquities are done, thei can not complaine to the Church except thei will call the Bbs. the Church, and he is allwaies the workemaster of that mischief, of sending wolves and dumbe dogs unto them: therfore thei have not the Church of Christ."

.....

Where there is violence, there is not the Church of Christ;

"but in these Churches whosoever desireth to live godlie in Christ Jesus, and to keepe a good conscience, worshipping God without the bondage of read prayers, in popish wise, and beggerly Ceremonies, thei suffer violence, both of the wicked guides and of these lordes, and these abhominations of desolation are set up instead of Christs worship, and of all these mynisters the moste doe use them, and the rest consent unto them by holding their peace, increasing the bandes of them which suffer for witnessing against them, yea, thei cry for the Civill Magistrats sword, and still crave more violence against them, as though thei had not suffered violence enough by the hands

church government. In the prefatory Epistle to *A Little Treatise uppon the firste Verse of the* 122 *Psalm*, he says:

"And I went about a piece of work touching Church government. But partlie by sicknes, and partly by weying the cost of the print, and findinge it to be above my reache of abilitie, I was hindered, and have let staye that worke, untill the Lorde further inable mee."

(*c*) The mention of the towns Windham and "Aylessam" in the personal portion of the treatise. Harrison was master of Aylsham Grammar School.

of unlawfull prelacy. Therfore their Church is not the Church of Christe."

.....

Ps. 132[16] "In Sion, which is the lordes Church, the priests are clothed with salvation, but in these Churches, the mynisters are clothed with destruction, for most of them are blinde guides and dumbe doggs, destroiers and murtherers of soules, the rest which seem to have knowledge are malitious and obstinate against the lordes housebuilding, and will not build themselves nor suffer those that would, so destruction, not salvation, coming by them, to them selves and other. Therfore thei have not Sion, which is the Church of Christ, among them."

R. H. then goes on to criticise those in authority for not hastening reformation, blaming also ordinary Christians who "wait for the civil magistrate[1]" and concluding with a summary of "Popish traditions" and "open abhominations of Antichrist" which ought straightway to be removed.

A long reply to "Mr Fentome"—who has evidently accused R. H. and his friends[2] of blasphemy and schism—follows. These quotations illustrate R. H.'s attitude:

"As for publique prayers, from which you say we draw the people, if you meane read and stinted prayers in popish wise, we had rather you should be at them then we; we pray publiquely when the congregation meeteth, you say prayers when your parish meete; grudge not at our praying and we will not envie your saide prayers: but ever you goe on that we draw the people; we would be ashamed to hale and pull the people as you do. I thinke you feare that all the best will away; we drawe none but whome the lord draweth by touching their consciences...."

After speaking of the value of preaching, he continues:

"Then you charge us that we perswade the people to be rather in houses and corners then to be where there is the publique face of the Church; that is to say, that the Congregation can not publiquelie meete in a house, except it be a great house of lime and stone. But M[r] F. and manie mo deale with us thus—thei set bandoggs on us to baite us from their doors, and since this looke out and say there came no bodie there, and thei chide us when thei

[1] Cf. Robert Browne's *A Treatise of reformation without tarying for anie, and of the wickednesse of those Preachers, which will not reforme till the Magistrate commaunde or compell them* (1582).

[2] One of these is T. W. (possibly Thomas Wilcox, whose doings about this time are unknown). T. W. has evidently taken a leading part in the controversy, and to him "Mr Fentome" has replied. Then R. H. steps in with the present article.

meete us, because we came not to their house: for our mynister preched first, and we heard him in a Church of lime and stone, from thence we were driven into the Churchyard, from thence into a house adjoyning upon the Churchyard, from thence we being had to prison, after that some of us had got some libertie out, we got into that Church againe, from thence we were had to prison againe. Yet now we are charged as people which will not come to the Church, thus reasonablie are we dealt with. Now M^r^ F. clappeth his hands, and saith, what is this but a foule schisme[1]?"

.....

"You teach that a true mynister lawfullie called must stay for authority from the Civill Magistrate, if thei be Christian, for reforming his churche by Ecclesiasticall government; you teache he must waite what the L. saith to him by the mouth of the magistrate; you teach that a man may receive the Sacraments of blinde guides and dumbe dogges, and that he ought so to doe if there be none other in the parish...."

.....

"Afterward T. W. using some sharp speach, you tell him his tongue is tipped with a marvailous heate. I never heard of a tongue tipped with heate afore, but I heard that one of your neighbour prechers was sayde to have his tongue tipped with gold and his lipps with silver. But he which spake it might be deceived, for all is not gold that glisteneth.

Afterward againe you reckon up a greate sorte of sharpe speaches, which T. W. did use, and you make a bead roule of them: as felow deceivers, false brethren, menpleasers, blinde guides, trees without fruit, etc., and you say precisely that thei are not wordes proceeding from the Spirit of God: but thei and such like are wordes proceeding from our Saviour Christe, the apostles and prophetes, therfore, by your reason [these] had not the Spirit of God. I pray you, whence these speaches, generation of vipers, painted sepulchers, hypocrits, foxes, painted walls, adulterous generation, prince of Sodom...and a thowsand moe. I am sure you knowe them and where to finde them."

201. [.] "M^r^ Dudley Fenner his consideration of the admonition of M^r^ Vaughan[2] in manner of a preface

[1] Mr F. shows his ignorance in calling transference from a great house to a less a schism, when "a schisme is to make a wilfull departing from that which is the apparant Church of God."

[2] Probably Richard Vaughan, nephew to Bishop Aylmer, and himself afterward Bishop of Bangor, Chester, and London. There seems to be no trace of any edition of De Loque's work with a Preface by Vaughan (a translation by Thomas Wilcox was published in 1581, and again in 1582). See *D. N. B.* for both Vaughan and Fenner.

set before the treatise of the Church written by Mr Bertrame de Loque of Dauphinee."

"Having read over that Epistle or Admonition set before the booke intituled, A treatise of the Church, writen by Mr Bertram de Loque of Dauphinee, and finding that it tendeth both to the darkening of that truth which the booke plainlie mainteineth, and to the further establishing of that which is against the worde: I thought good, because the proofs are so simple, to lend the unlearned reader onelie a simple helpe to perceive the sophistications and deceitfull reasons wherewith he laboureth to oppresse the truth...."

Vaughan said he had hesitated to publish de Loque's work

"least undiscrete readers should by this meanes trouble the quiet estate of the Church of England."

"Few wise men can understand" how the peace of the Church—such as is possible without true discipline—could be troubled by the "weakening or overthrowing of the L. Bishops or Archbish. seat etc." Indeed, to take livings from the Bishops and give the proceeds to the support of the poor or the maintenance of able ministers, would be a very good thing for the Church. Of course if Vaughan means by the quiet and peace of the Church the quiet and peace of the Bishops, his argument is sound, but not otherwise. The rest of the Admonition consists of an interpretation of de Loque's statements on episcopacy, and an effort to maintain the offices and titles of Archbishops, Lord Bishops, Chancellors and Archdeacons. It is clear, however, that the Bible, which contains a "perfect platform" of the Church, makes no mention of these offices; they are the creation of men, and not of God, and so should be abolished.

All men can see that Vaughan's position is radically different from de Loque's, and that his words "against the tyranny, pompe, and ambition of the popish prelacye" apply equally to the prelacy of England.

Fenner's argument for the discipline and the eldership covers very familiar ground. Not only is it set forth in his *Counterpoyson*[1] but it is precisely the same as that generally adopted by the Puritans, and his answer to Vaughan's points contains little that is new. There are many quotations from

[1] Printed separately about 1584, and also in "A parte of a register" (see above, Vol. I. 33 for full title, &c.).

the Scriptures, the Fathers, and Calvin, and Vaughan is accused of plagiarism[1].

The line taken by the discussion may be seen from one or two of the main points. Vaughan had maintained

"that it is apparant by testimony of Scripture, by light of reason, by practise of the church, by the necessity of the thing, that distinction of degrees and superiority is necessary in the church."

Fenner replies to each assertion, and then sums up:

"If degrees be allowable or necessary in the Church, then these degrees onelie which Christ hath ordeined (...Apostles, Prophets, Evangelists, Pastors, Doctors), and if this onely...then not Archb., L.B., Archd., Deanes etc."

Vaughan held that superiority among ministers was necessary to keep order and prevent the growth of liberty and schism. Fenner answers that this is uncharitable to the Churches of Flanders, Geneva, and Scotland, while at the same time it condemns the Apostolic Churches[2]. The only way of preventing heresies, schisms, and the "rending of Christes coate" is that ordained in the Word, viz. by calling Synods, where ministers and elders meet together, and no man has a superiority. How impossible it is for one man to exercise this great power is seen by the way the Bishops have to delegate their functions to Officials and Commissaries. Christ's way, set down in the Word, is the best and only way, and it should be followed in every particular.

202—3. [.] I. Letter of Enquiry (Lat. and Eng.). No names; heading unreadable.

"promise I made that I wold be a doctor yf I were lawfully and publiquely called.

1. Thei cal me a Pastor which I cannot be unto them for they have already a lawful Pastor, and I see not first how there may be 2 Pastors of one smal flock in this scarsity of Pastors.

2. I am no minister, and thei cannot cal me to be their minister yf thei wanted one (as thei do not for their Minister is absent but for a time) before I am lawfully ordeyned.

[1] "he stealeth for help the falshood and injustice of another, to wit, of the author of the Ecclesiasticall regiment." This is no doubt Whitgift's *A Defense of the Ecclesiasticall Regiment*....(1574).

[2] Fenner asks: "Who was Lord Bishop at the Council of Jerusalem (Acts xv.)?"

3. And the Ministery by the Word of the Lord required have not layd hands on me neyther yet called me to that end, having a place mete and ready for me (which that place cannot be by reason aforesaid), which is of necessytie required in every lawful minister lawfully called.

These are the doubts that move me not to take the calling. I desire your judgement and resolution."

II. No heading or date, but evidently an answer to the above (Lat.).

[A Contents list has "Our judgment to M^r^ Micbrach (?), schoolemaster."]

Signed: "Fratres tibi in Christo addictissimi,
Jo. Feildus Nicolaus Stondonus
Nic. Cranus Egidius Seyntclerus
Tho. Wilcocks."

Takes up the points raised in No. I.

1. Under the circumstances—i.e. the absence of the pastor—he should go as pastor to this flock. The smallness of the flock and the general scarcity of ministers do not affect the question.

"For if they invite thee, they indeed add a pastor to themselves, but they take away nobody from the church."

Many men who have been deprived, whose services are wholly repudiated, could act as pastors if they were called.

"If at length by the grace of God, they [i.e. the Bishops] shall come to a better frame of mind, not only is there hope that—besides those whom they have rejected—many who have never fulfilled the office of Pastor will find themselves very suited to it, and many small flocks now having two pastors, will gladly transfer one of them to churches in need."

2 and 3. Seeing he is not a minister, he must be lawfully ordained by the laying on of hands of the presbytery. A call to a definite place is the first essential, however; "that ordination should precede election, and not election ordination, we can in no wise grant thee."

204. 1586. "A generall Supplication made to the Parliament in Anno 1586. November."

"Most earnestlie and for the Lords sake, crave of this high and honourable courte of Parliament, your most humble suppliants whose complaints and grievances are contained in this their supplication,

that it maie please you to hear it read, and then to take such order for it, as to your godlie wisdomes shall be thought necessarie.

The sacred ordinance of Allmightie God, in appointing all higher powers over men, as we are taught by his holie word, is for this ende, that the good and dutifull Subject, being therby defended from oppression and wronge, maie quietlie enjoy the benefits, both publique and private, that of right belong unto him, and that the wicked and disobedient maie receive that just recompense of punishment and vengeance that his offences maie deserve: Which being so in all lawfull powers ordained of God for the government of men, it is stronglie to be intended that the greater thei are in power and higher in authoritie, the more thei stand charged with this dutie by the ordinance of God, to heare the cries and complaints of such as desire to open their grievances unto them, and to take order for their reliefe.

For which cause the humble Suppliants whose bill this is, being moste loiall and dutifull Subjects, and yet in great distresse and anguish for the mightie oppressions wherwith we are most unworthelie oppressed, most humblie desire hearing and redresse of our pitifull complaintes of this most honourable courte, being the highest power that God hath ordained over us upon the earth, for the presence of [our] most dread and soveraigne Ladie, the Queenes Ma^tie^, the chief and head of us all, and of the right honourable the Lordes and Baronie, the principall and noble parts of this kingdome, and the Commons, representing the bodie of the Realme. Wherunto, as we are principallie lead by knowledge of this ordinance of God, so are we allso encouraged hereunto by the lawes of the land, providing that in Parliament all Subjects that cannot have otherwise redresse by inferior officers and magistrates, should offer up their complaints in this courte, where thei maie be heard, and have order taken for their comfort. The like pollicie is not onelie in the nations neere unto us, but in all the Christian Kingdomes in Europe, and hath happilie continued for manie ages, to the great comfort of all good Subjects and the maintenance of the peaceable and flourishing estate of the nations, where according to the first entente it hath bene duelie kept and observed.

For these reasons, as we have bene encouraged, after a long time of patient endurance of all our griefs, and at last enforced of necessitie hereunto, for wante of finding helpe by anie other meanes, having proved all other; and for that the nature and kinde of our grievances is sharpe and intollerable, as tending to the high dishonor of Allmightie God, the great daunger of kindling his fierce wrath against us (wherof we have seene of late fearfull flames to have broken out) and not onelie to the perill of our present happie outward estate, but the hazard of our soules, so our good hope is, and our most humble and earnest request, even for the Lords sake, that this most honorable co[u]rte will gratiouslie heare and understand our most juste grievances and complaints, and provide some convenient remedie for our comforts.

Maie it therefore please this high courte of parliament to understand that the grief which so deepelie pierceth our harts is this, that allmost everie where throughout this land, the children crie for bread, and there is no man that giveth it unto them; we doubt not, but if this honourable Court did understand that anie one shire, towne or village in this land, were so destituted of corne and bread, that thei were in danger to sterve for want of foode and victualls, but immediatelie upon knowledge therof, and the causes of such a famine, would provide for their necessarie relief and comfort: but the famine we complaine of is not a famine of bread nor a scarcitie of water, but of hearing the Word of God preached, which is the foode of our soules, and without which we perish, as Solomon in the Wisdome of God teacheth us, saying, Where prophesie (that is preaching, interpreting, and opening of the Scriptures) faileth, there the people perish. Prov. 29[18]

And this is the case, not of one village or towne, but allmost of all the people in this land, for evidence wherof we have annexed to this bill a true certificate of the state of the ministerie[1], as in some other parts, so especiallie of some such as seeme to be best furnished in this respect; upon the view and consideration wherof, it maie be easie to gather how scant and how deare the preaching of the Word of God is in other shiers and countries. Which as it is lamentable, daungerous, and most necessarie (considered in it self) to be holpen with all speede and diligence, so is it yet such a great deale the more for the dailie practizes and attempts of the Church of Rome, whose Jesuits, Seminaries, and other priests, as grievous and hungrie wolves, entring in among us, and finding us in a great part as shepe without shepheards, spoile and carie awaie at their pleasure the flocke of Christe, wherof God hath given this high Court speciall charge, and wherof he will require at your hands a streight accompt, who hath redeemed it with his pretious bloud, in the daie when he shall come to judge the quicke and the dead.

Now, as this is the head and springe of all our grief, wherof we most humblie and earnestlie in the Lord crave some speedie redresse, so are there allso sundrie other, which as causes and meanes that do feede and increase it, in like dutie and earnestnes we desire to be removed, so as we mai enjoie the benefite we seeke, to the honour of Allmightie God, and to the everlasting salvation of our soules, and of our posteritie hereafter.

Wherof the first and cause of all the rest is, that there is no certaine godlie lawe established amonge us by authoritie of this honorable house, wherby the causes and affaires of the Church maie be governed, onelie it is left to be ordered by the Canon law, wherby it was ruled in the time of greatest darknes and ignorance that ever was in the Church of Christ, and fullest of all superstition and Idolatrie, and by discretion of Ecclesiasticall Commissioners. Now that law is commonlie not knowne, but of Canonists, and thei manie

[1] Below, No. 205.

times caried awaie with to[o] great a liking of their owne studie and profession. Wherfore Ecclesiasticall judges, being Divines, and ignorant of the lawes wherby thei are to judge, must be guided by the skill of the Canonist, oftentimes enforcing and bowing his Canons to little furtherance and benefite of the Gospell. For the rest which concerneth the great part of causes in dailie practize touching the preaching of the Word, the Ecclesiasticall Judges deale most by their owne discretion, wherunto, for humaine infirmities, all times and ages have esteemed there should be as litle left as maie be otherwise by anie good foresight provided for. In regard of these and such like causes, the most noble King Henrie the VIIIth of famous memorie ordained in the xxvth yeare of his raigne, by statute, that 32 men should be appointed, who should set downe a certaine lawe, which might be made knowen to all the Subjects, wherby the causes and matters of the Church should be decided. This being not done in his time, and the statute remaining in force in the time of his noble sonne of worthie memorie Kinge Edward the VIth, and power being in him to name the 32 to whome this chardge should be committed, and allso gratiouslie done by his Ma^{tie}, but yet that service toke not his full perfection by meanes of the Kings untimelie death. In the first years of our Soveraigne Ladie the Queene, that thorow the goodnes of God most happilie reigneth over us, the saied statute was revised againe, and like power given to her highnes to name the persons within a certaine time, which is now expired. Wherby it appeareth that the constant and perpetuall judgement of this high Court hath alwaies bene, since the first reformation of the Church amongest us according to the gospell, both in the raigne of... Henry VIII, and of... Edward VI, and also... of the Queen, that the want of such a godlie, lawfull, and certaine rule for the government of the Church, was exceeding great and intollerable, and the reformation therof most requisite and necessarie. Which yet more clearlie maie appeare, if it be opened at large how by meanes of the imperfections and intollerable abuses of the present lawes of the Church, not consonant in many things to the lawes of Allmightie God, the people of God within this land and hir Ma^{ties} most faithfull and loving subjects are famished in most places, for want of the sound and syncere preaching of the Word of God.

First of all, the BBs, who for the names and titles thei have of the reverend fathers of the Church, should be lights and examples to all the ministers of the Church of all faithfull care and diligence in preaching Gods Word unto his people, thei preach either not at all or so seldome, as little good fruite can be hoped of it; wherin thei sinne against God, to the daunger of incurring his high displeasure and his most fearfull curse, as it is writen: Woe be unto me if I preach not the gospell, for I am put in trust with a stewardship, seeing thei are not onelie ministers, called to be Stewards in Gods house, but will needes be high Stewardes, to have a chief care and rule over other. Herin allso thei offer extreame

1 Cor. 9^{17,18}

wronge and injurie to the Church which is the house of God, wherof thei are Stewards, in that thei give not the Lords houshold their portion in due season, but suffer the people committed to their charge to sterve for want of spirituall foode, for anie that is ministered to them by their preaching. Which offence allso is no lesse hurtfull by the evill example it giveth then by the negligence itself, naie, a greate deale more, for that the one resteth in themselves, but the other spreadeth and scattreth this poisoned infection into all the province or Diocese where thei are. The inconvenience and enormitie of which negligence in Bbs. is so foule, so daungerous, and so intollerable, that the wicked Councell of Trent, not being ashamed of manie other great abhominations, yet blushed at this, and set downe an expresse Canon for it, binding, as well as parish priests, Bishops and Archbishops, to residence in their Diocese, and Cathedrall, Metropolitan, and Patriarchall Churches, to preach in them the Word of God, and doe other duties incident to a faithfull pastor of the flocke of Christe; which Canon, though it be not greatlie regarded in practise by them which made it, yet declareth this matter to carie with it so cleare and evident a trueth as constraineth them in judgement to disalow and condemne, as hirelings and unprofitable servaunts, such, as having received charge of soules, should absent themselves from their flocks, and not do their duties to them. Which Councell, (how guiltie soever otherwise) yet herein maie rise up against our Bishops in the daie of judgement, to condemne them, speciallie such as in manie yeeres have not seen the church wherof thei have taken chardge. Which so great enormitie cannot be remedied, except the causes of it be removed.

Now the causes hereof are the manifold business, publique and private, wherwith thei are encombred, which must needes distract and withdraw them from this their so necessarie charge and dutie, to busie themselves in other things, that belong not unto them. In publique matters, thei are surcharged with the generall care of a whole province or diocese, and with all the Ecclesiasticall affairs (saving reading of Divine service and preaching), that in such a great circuite should be done by all the pastors, preachers, Elders, Deacons, presbiteries and Synodes within the same; which besides that it offendeth God and injurieth [*sic*] the Church in placing an humaine ordinance instead of Gods and in devouring up the necessarie offices and charges of the Church, doth herein allso wronge the faithfull, in that thei, by such a surcharge of busines not belonging unto them, (who by anie calling from God can exercise no more but one pastors dutie in some one congregation), distract themselves into manie unnecessarie cares, wherby thei are hindred from preaching unto us the Word of God as thei ought to do.

But yet as if the busines of all the officers of all the churches of a whole diocese or province were not their full chardge, they are further encombred with Civill affairs, as of causes testamentarie, matrimoniall, and of tithes, in their owne Courts, which of right

belong onelie to the Courte of our Soveraigne Ladie, the Queenes Ma^tie^, and moreover, as Lord Barons, Justices of peace and Quorum, wherby thei are constrained to have care and give attendance of and upon their owne Court Barons, and the Qu. Ma^ties^ courts of Sessions and Assises, and some upon the court of the Star Chamber, yea, and upon the Councell table; which engrossing of all humaine affaires, Ecclesiasticall and Civill, of Justice, and of State, is most needfull to be reformed, for it is directlie against the Word of God, declaring the Kingdome of Christe not to be of this world, and John 18[36] their whole office to stand in things that concerne his kingdome, Acts 6[4] not in dividing inheritances betweene brethren, which he himself Heb. 13[14] refused, nor in exercising authoritie as princes, which he hath Luke 10[14] expresslie forbidden, saying, It shall not be so with you. It is allso Matt. 20[26] against the practise of all the Churches that have received the reformation of the gospell in Christendome, and against the judgement of the best reformed of them, who denie that either princes may give such power to those who are called to the ministerie, or that thei may take it being offred unto them[1]. But the cause for which we now desire the reformation of these abuses is for that by such meanes thei are withdrawen from preachinge unto us the Word of God, and we are deprived of that helpe and service of theirs, that for our soules health, by bonde and dutie of their calling to the ministrie thei owe unto us.

This noble land, in so happie a time of peace, as God hath blessed us with under the most gratious reigne of her Ma^tie^, so richlie furnished of worthie men of all sorts and degrees to beare the necessarie and honourable chardge of State and Justice, that it maie well spare the service of such as God hath appointed to attend upon the care and charge of soules, from which as these publique affaires do withdraw them, so the care to maintaine the countenance and state of such places, equallie with others that occupie such roumes, is no litle hindrance to them to the performance of these duties. Last of all, the great wealth and riches, the lands and possessions wherof thei are to receive the fruits, and in part to dispose of it to their commoditie, must needes allso withdraw them from the worke of the ministerie, for the looking over their evidences and leases, their enforming themselves how to make greatest profites of the things thei are to dispose, their Conveiances and purchases for their children and kinsfolke, must of necessitie draw them much from the looking over of the Covenant and testament of God, and from regard either to seeke after the kingdome of God themselves, or to exhorte others therunto. Which their so great possessions belonging of right, by their owne Canons, partlie to the poore, and partlie to other good uses, we humblie desire that such other stewards of them maie be appointed as maie be fitter for it, that

[1] A reference is given to the "Har. confess. &c." [see above, Vol. I, 196 n.; below, pp. 76 and 80], and the citation given in Latin and English.

thei having as liberall maintenance as is meete for their calling, and as manie of the greatest Clearks and best learned in anie reformed church doe enjoie, and being discharged of all other matters then such as are by Gods word incident to the office of a pastor in the Church of Christ, thei maie attend upon the service and dutie of their ministerie, and we that hunger and thirst in our soules for the bread and water of life, maie receave it at their hands, and so glorifie God in their behalf.

Now as by these occasions we are deprived of the use and comfort of the ministrie of the word of God, which the Bbs. ought to yeeld us in their owne persons, who for manie causes ought to be of greatest guifts and ability to profit the Church by their preaching; so are we much more grieved for that of this generall famine of the word preached, that is allmost in all the shiers and countries[1] of this land the Bb^s^ are, if not the onelie, yet the chief and most principall cause, by exercising as thei doe that unlawfull power which thei take upon them; which appeareth in allmost an infinite number of so insufficient and unlearned ministers made by them, as have no maner of abilitie to expound the holie Scripture unto us and to teach sounde doctrine, but can onelie reade upon the booke that thei are appointed, who being once allowed by them for sufficient Clearks, are entred into the possession of the places of the ministrie and service of it, for the parsonages and vicarages and other commodities that are by law to be reaped by it, and take upon them the cure and charge of soules, and of administration of holie things, so keeping out other sufficient and able men to deale in the ministerie as apperteineth. Wherby it cometh to passe that thei, who for the places thei hold, should be our pastors and shepherds to feede us in the Lords pasturs, seeme rather to bee appointed to keep us as in a pinfold or prison, where we maie sterve, while we are not suffered to goe from them to anie other, who are able to teach us, but as if thei had taken us in the warrs, we must remaine (even in regard of our soules), in bondage and captivitie under them. Yet can not the Bbs. be ignorant that by the word of God it was never lawful for them to make such ministers, which expresselie teacheth that all ministers should be able to teach sound doctrine and to convince the gainsaiers[2]. Thei cannot be ignorant that it is against the judgement and practise of all other reformed churches in Christendome, yet have thei done this in the time of... the Queene, of whome we are in all dutie bound to thinke, for the zealous profession her Ma^tie^ hath allwaies made, and now doth make, of true religion, appearing in the reformation made in the Church within this dominion, and the protection and succour given to the Churches of the neighbour nations, and countries professing the

[1] "countries" is often used as practically equivalent to "counties."

[2] Reference is made to 1 Tim. 3^3, Titus 1^9, and the *Harmony of the Confessions*, Sect. 11, Helvetic, which says: "We condemne insufficient ministers, and not furnished with guifts that are needeful for a pastor."

gospell; that her ma^tie desireth that all her people were taught and brought to the knowledge and obedience of God.

In such a time, we saie, wherin the Lord hath given us so gratious a Queene, that with David is desirous that the servaunts of the Lord should be holie, that thei which stand in the house of the Lord and in the courts of the house of our God, should all be able to praise him, according to the place of their ministerie, and be even of the choise and flower of all her people for holines and wisdome, thei have made priests (as thei terme themselves), like those that were in Jeroboams time, of the basest of the people, not onelie for their base occupations and trades, whence thei have taken them, some having bene Shoemakers, Barbers, Tailers, even water-bearers, shepheards, and horse keepers, but allso speciallie for their so great want of all good learning and honestie, as no man will take a number of them to make them his hindes to use them for keeping of his horse or his sheepe. How true this our complaint is maie appeare, by not[e]s of the surveies hereunto annexed[1], of some shiers and countries, even some of the best, wherby the rest maie be esteemed. Ps. 132[9, 16] Ps. 134[1] Ps. 135[1, 2] 1 Kings 12[31], 13[34]

Which being so, we hope this honourable Courte will perceave, (that which we thinke heaven and earth will witnes with us), that the grivances we endure are utterlie intollerable, and enforce us of necessitie to this most just and necessarie complaint, except we would be guiltie of our owne deathes, even the death of our soules, and death everlasting, and which is more, of the shamefull and abhominable profanation of the holie service of God, which beginneth to be loathed of manie for their saks, as in times past for Ophni and Phinehas, the sonnes of Eli. This wound, because it was grivouslie complained of the last parliament, the bishops have sought since that time not to cure and heale soundlie, but to cover and skimme over, the corruption and daunger remaining as before, by giving licenses to preach to divers who are of no maner of competent guifts of knowledge or other good graces needfull for the due execution of that holie service. Of which sort, notwithstanding, there be some, and of such as yet can onelie reade, so manie, as is most lamentable to consider, yet we confes there are allso a number within the ministrie, who are of sufficient guifts in good and acceptable measure, able to preach the word of God to the edification of the Church. Of which number there are two sorts, wherof the first become diverslie unprofitable unto us, notwithstanding their guifts and abilitie to doe us good. For wheras two things are required by our Saviour Christe of one that should be a steward in his house, that is wisdome and fidelitie, some of these, havinge knowledge, yet want fidelitie to deale truelie and soundlie in the Lords busines as apperteineth. For there are a great number that live not upon the place where thei are beneficed, but abandon the care and charge of the flocke committed unto them, wherin thei sinne directlie contrarie to the most earnest chardge of our Saviour Christ unto Peter, saying, If thou love me, feede my 1 Sam. 2[17] Luke 12[42] John 21[15–17]

[1] Below, No. 205.

sheepe, and of the Apostle Paule to the Elders of Ephesus (...Acts 20^{28}), for a number of them take a benefice as an augmentation of another living, and a meanes to beare out the countenance of some other place which thei enjoie, as Bbs. which have benefices in commendamus, and Universitie men, Chaplaines in Court or els where, who, making their usuall abode in such places, maintaine the charge and countenance of them by the spoile of the flocke, which thei seem to have gotten an interest unto onelie to have wheron thei might praie[1], and what to spoile and devour without comptrollment.

Other yet more greedie and hungrie, as ravening wolves, get two or three benefices unto their hands to serve them for winter and summer houses, or as fermes to furnish them, some with one commoditie, and at one time in the yeere, and some with another. Which forsaking of the flocke of Christ, more deare unto him then his owne pretious bloud, which he spared not to shed for his Church, is yet more grivous, in that the law doth qualifie a number to offend in that sort, without anie punishment, according to the degrees thei are of, or the state and condition of such as thei are Chaplaines unto, or for their Continewance in the Universitie, and such like pretenses. This is therfore another of our intollerable grievances, that directlie contrarie to Gods most holie word thei that are called to charge do not attend upon it, and we, paying all duties, are yet deprived of that attendance and comfort that is due unto us.

Upon declaration wherof, our most humble request is, that we maie be regarded and comforted in this behalf. Wherin allso we desire to be rightlie understood that we are not unwilling her most excellent Ma^tie^, her highnes court and household should be served of the best of that calling, and most enriched with all spirituall graces for the most fruitfull dealing in that holie service in what place or Church soever thei be placed amongest us. For with all our harts we acknowledge it our most humble and bounden dutie to her Ma^tie^, by whose government the Lord hath blessed us, not onelie in outwarde blessings belonging to this life, but allso with free profession of his truth and with the libertie of the Gospell of Christ, to further by all our meanes this so high and great a service of her Ma^tie^, as concerneth so noble a part of the Church as is her highnes roiall house, and especiallie the happie state of her owne soule, dearer unto us then all our lives, but our humble desire is that choise being made of so manie as are requisite and such as are fittest for that service to do that dailie and ordinarie dutie that apperteineth in preaching the Word of God, and doing all other things that are incident to their calling, no man maie abuse the pretence of her Ma^ties^ service to the depriving of us of such meanes as are needfull for the salvation of our soules, which our good hope is, maie be easelie redressed.

[1] i.e. *prey*, and not *pray*.

For such preachers as shall be thought meetest to be preachers of Gods Word in the courte, receiving their competent pentions for their convenient maintenance out of her Ma^ties^ cofers and treasurie, it is to be hoped that so roiall an example will make the nobilitie not to kepe attending upon them anie such as are beneficed and by obligation bound in conscience to serve that people whose commodities thei enjoie and whose chardge thei have taken upon them; for it is a matter not well sitting with Christian nobilitie, with so great a wronge of the people and at other mens charges to serve themselves, no more, yea a great deale lesse then thei would use a servaunt that is intertained and hath his wages of an other man, but either to adjoine themselves and their houses as honorable parts and members of the Church next unto them, or at their owne cost, without the wronge or spoile of anie other Church, to maintaine such as thei shoulde neede for that service, which reformation being made in such places, it were intollerable to continewe where there is without all comparison, lesse shew or colour for such offence.

But yet is not the residence of the ministers onelie necessarie, but that being resiant upon the places, thei doe that dutie to the Church, which by their calling is required. For we finde to our just grief and sorow, that there are a number notwithstanding their presence in the place, yet because the law requireth nothing of them but that thei procure divine service to bee read and the Injunctions binde them onelie to 4 sermons in the yeare, thei content themselves to satisfie the law and Injunctions and regarde not what chardge in conscience, by the law of God, lieth upon them. Moreover some there are allso of those that preach which folow such an unprofitable waie in teaching, turning the truth of the Text into Allegories, and discoursing of matters impertinent to that thei have in hand, yea, sometime spending the time with telling fond fables and tales, fitter for an Alebench, then for the sacred place and chaire of Christe, that their dealinge is utterlie unworthie the name of preaching the Gospell, being rather a mere prophanation of the holie place and office, and of litle more use to the instruction and edification of the Church in the knowledge and obedience of God then were the Legends in times past, by whome we are more deluded then by the rest. For that, pretending thei will teach us, thei do nothing els but deceave and abuse us, and for the pure wheat of the word of God, wherwith thei ought to feede us, thei give us chaffe, and for shewing us the visions of God, thei tell us the dreames and vaine imaginations of their owne heads. Notwithstanding all which wants and disorders we most willinglie acknowledge to the glorie of Allmightie God and the honor of her gratious Ma^tie^, under whome we enjoye so great a benefite, that there are a number of such preachers, as Gods word alloweth, men endued with the Spirit of God, wise and faithfull stewards of the Lords house, which give the household their portion in due season, which notwithstanding thei be but a verie few, yet were our other griefs a great deale the more tollerable, if we might quietlie enjoy

the godlie ministrie of these men of God. But that which for it self, and for the former wants doth make our grievances intollerable, is that thei are not suffered to continue anie long time their faithfull labours without sundrie interruptions and manie great and grievous vexations and troubles. For after thei have preached a time, and that their worthie service groweth profitable to us and beginneth for good cause to be regarded of the people, then by some meanes or other thei are discountenanced and disgraced, to such an offence of a number of weake ones (who being readie to receive the truth are so hindred and cast backe againe) that if this course be suffred longe to continue that hath bene kept now for manie yeers, that is of boulstring and bearing out the unable, the idle, the Non-resident, the base and unworthie ministry, and defacing and discrediting the holie, learned, discreat, and faithfull servaunts of God, we cannot see but in short time it will make a number fit for anie religion, yea, readie to receave Atheisme and infidelitie. Their molestations and contumelious reproches, which are common to them, with all godlie professors of the truth (saving thei, as our guides, endure the sharpest of them,) are exceeding grievous. We omit ignominious termes which are of such sort as carie no crime punishable by law, which yet in some respect are most unseemelie, for it is a shamefull thinge that anie Bishop or Archb. should so miscall a good and faithfull preacher, as a Civill man would [not] revile the basest slave that hangeth about his house. And yet so fierie and salt an humour raigneth in some of them, who should be examples and paternes of all moderation and temperance.

We touch onelie those termes which if thei were true, might worthilie make them who are so abused subject to sharp and just punishment of law, and the hatred and contempt of all good men; for thei are reproched to be hereticks, Anabaptists, Donatists, Catharists, and Puritans, and both as Schismatics in the Church, and as sedicious and factious persons in the commonwealth. And thus are thei not onelie in corners and private places secreatlie wounded, but openlie in books printed, published, and authorised, seene and allowed, in sermons made in the most famous places and resorts of the land, and that sometimes by some of the chief prelates, and allso otherwise, by principall officers under them in their Courtes. Wherin how without cause thei are reproched of heresie maie appear by their subscription to the articles of christian faith, according to the statute A° 13. Eliz., and by that thei are readie to subscribe to the like Confessions of all the reformed Churches of the gospell, as thei are of late sette downe in a booke called The Harmonie of the Confessions of the Church, with the observations annexed unto them; it maie appear allso by their owne doings, that is, both by the doctrine that thei preach, wherof we are witnesses that it [is] holie and sound and agreable to that which is taught in all the Churches of the Gospell, and by a Confession set downe in the beginning of a booke of Common Praier and Administration of Sacraments, and exhibited the last parliament in

the name of a number of them, and preferred now againe to be established.

All which maie sufficientlie cleare them from all suspition and color of being tainted with [any] kinde of heresie.

As for Scisme, all men maie testifie with them, how both thei themselves continue in the unitie of the Church, preaching and communicating the Sacraments publiquelie in the same, and how thei chieflie more then anie of those who laie this blame upon them, have laboured with manie, and by Gods blessing prevailed with a number, to the keeping in the unitie of it such as otherwise would have departed from it. Concerninge seditions and factions, where was ever anie of them convicted, naie, suspected and examined for such matters, of all the people, yea, of all the preachers of the land, who more soundlie teach the doctrine of obedience of subjects or practise it in their lives then thei? Who more often have humbled themselves in fasting and earnest praier for the preservation of the pretious life and happie estate of her most excellent Ma^tie^, of the right honorable of her highnes Councell, and of all the land then thei? Naie, it is well knowne that thei allmost onelie have done it, and have bene rebuked for it by those who would yet without doing anie such dutie, be counted the best subjects. Wherin, deserving all encouragement and comfort in their holie calling, yet are thei not onelie thus most wrongfullie and injuriouslie sclaundered, but are diverselie punished by officers, both Ecclesiasticall and Civill, by Ecclesiasticall Officers (to passe by the mention of manie summons, citations, fees, and journeis, tedious, chargeable, and daungerous, to the hinderance of their helth, their poore living, and their ministerie, and to set downe onelie their proceeding in their Courts) thei are suspended and inhibited from their preachinge, and from all ministerie for a time, thei are constrained to suffer such an one to deale in their places as is utterlie unlearned manie times, and allso offensive for his life, as for drunkenes, whoredome, and such like, which is to be proved if it be denied, the fruits of their livings are sequestred for paiment of such a Chaplaine, thei are forced to stand thus restrained from their preaching and ministerie for manie monethes together, yea some times for some years, and can by no suite of their owne, their people, their friends, or anie other meanes, no, not some times when some of the most honorable personages in the land have spoken and writen for them, obtaine to be released to doe the duties of their calling till these officers shall see their time.

Sometimes allso in the end, thei are without recoverie deprived of their livings and benefices, and so generallie and peremptorilie restrained from preaching in all the land, that some have been faine to goe into other Countries to exercise their ministerie, which in so happie a time for preachers of the Gospell (as manie would thinke, and as it is indeede if these extremities were not) thei can not be suffered to doe at home in their own native Countries, wherunto thei are chieflie borne, which allso especiallie thei are desirous to

serve, and which standeth in great neede of their helpe and service, and earnestlie craveth it at their hands.

Last of all, manie of them are by these Ecclesiasticall officers committed to prison, wherof some have bene charged with yrons, others have lien there a longe time, and some are yet in durance. But in the proceeding to these extremities there is one thinge more grievous then all the rest, which is that an oth ex officio, as thei call it, is tendred them, to awnswer to all Interrogatories that shall be demaunded of them, which allso are framed concerninge the keeping or not keeping of such points in the booke of Common praier, as thei know there is no question of, that so thei maie make them confesse upon their oth (which to a conscience that feareth God is more violent then anie racke, to constraine him to utter that he knoweth, though it be against himself and to his most grievous punishment), not to have kept it in everie such particular point as thei are to be asked of; which confession being so gotten, is their ground wherupon thei proceede to punishment of them with all rigor against all law of God and of this land, and of all nations in Christendome except it be in Spaigne by the Inquisition and fathers of that bloudie house called yet by them the holie house, and where the Antichristian tirranny of the Bishop of Roome prevaileth. Which oth some yielding to, have bene punished with all extremitie upon such their Confession; others, for refusing to take it, have bene cast into prison, and commaunded there to lie without baile or mainprize till thei yielded to it. Thus are the faithful preachers of Gods Word dealt with all by Ecclesiasticall officers. By some Civile magistrates and Judges of the lawe, thei are caused to be endited upon the statute establishing the booke of Common praier, thei are drawen to question as malefactors in the open Court of Assises before the face of all the countrie, thei are reckoned among the wicked and placed with thieves and murtherers, thei are arraigned and tried by their Juries, and in the end cast into prison without baile or mainprise. These are part of the grievances and intollerable vexations and troubles that the faithfull and godlie ministers have bene and yet are molested withall. If anie ministers or preachers of the Word commit things worthie punishment, we acknowledge that the Magistrats ordained by God are by their Civill power to punish them and compell them to live in dutie, and that the lawfull discipline of the Church, according as the offence shall deserve to be censured, is to be exercised upon them. But these men of whose troubles we complaine, are troubled without cause, thei are constrained to paie that thei never tooke, thei suffer as evill doers, and yet their doctrine is holie and their life without just repoche.

There are indeede pretended causes of these vexations, which how just thei be, maie appear by the declaration of them. It is saied, notwithstanding their doctrine be such as came from heaven, and as pure as the stars of the firmament, and their life otherwise as cleare as anie Cristall upon earth, yet are thei worthie the things

laied upon them, for their disobedience to lawes and authoritie. This is indeede a great accusation against anie man, but especiallie against such as both should teach others obedience, and be a paterne of it in their lives to all men. If thei be wilfull breakers of good and wholesome lawes, derived from the law of God, and ordained for the better keeping of men in obedience to Gods most holie lawes and statuts, or should despise lawfull commaundments of higher powers[1], (Rom. 13[1]),

But we humblie desire that their cause maie be more particularlie considered and the speciallities which this great charge of disobedience standeth upon. The matter of law is touching the statute wherby the booke of common praier is established and grievous punishments ordained for such as shall malitiouslie and with contempt resist the keeping of the same, which punishments it is pretended the preachers willfullie runne into, by not keeping the booke. For awnswer wherunto it is to be remembred that some yeers agoe it was agreed by the Bishops (who pretended to have thereto some consent from her Ma^tie^, which yet was never shewed) to enforce all the ministers within this province to subscribe to three Articles, the not subscribing wherunto thei call disobedience to authoritie and punish with all extremitie, which articles are concerninge the Queenes Ma^ties^ Supremacie, the points of faith and Christian doctrine authorised A° 13° Eliz., and of using, keeping, and observing the booke of common praier, and testifying that in it and the booke of Consecration of Bbs. there is nothing repugnant to the Word of God.

Now it is to be declared in truth how the faithfull ministers and preachers of Gods Word have behaved themselves in these matters, and namelie in the subscription, which conteineth allso in it the point that concerneth the booke of common praier. It had bene before provided by Statute concerning the oth of the Queenes Mat^ies^ Supremacie, that it should be taken by the ministers, and allso touching the articles which onelie concerne Christian faith and the administration of Sacraments, that all beneficed persons should subscribe unto them. Now the preachers generallie, without exception of anie, notwithstanding thei were not to be pressed to these things otherwise then the law had appointed, that is, to testifie their consent to the one by oth, and such of them as the law requireth to testifie their consent to the other by subscription, yet desirous in all things lawfull to applie themselves to satisfie such as required these things of them, with one consent agreed to subscribe to both these articles. So there remained onelie question concerning the 3^rd^, which was of the booke of common praier, conteining in it allso the booke of making Bishops, Priests, and Deacons. To this thei saied, which yet thei say and doe therafter, that thei thinke thus reverentlie of it that thei acknowledge a great mercie of God shewed us, in that he wrought so gratiouslie in the noble hart of our Soveraigne..., that wheras she found at her coming to the

[1] Sentence breaks down after the quotation.

Crowne sundrie detestable superstitions and Idolatrous abhominations of the Church of Rome, her Ma^tie refused the books of such enormitie and chose rather to establish for the use of divine service a booke that for that purpose had bene set out in the raigne of... Edward VI, wherin all the greatest and grossest absurdities have [?had] bene godlie and wiselie reformed. Further, that for the honour and respect due to the authoritie, by which both in that time, and in her Ma^ties raigne it had bene established, thei would speake of it with that due regard that apperteined. But whoras thei were required by subscription to it to justifie that thei acknowledge in it nothing repugnant to the Word of God, and to promise in all things to observe it, thei humblie desired to be respited till such time as thei might be resolved of certaine matters which thei could not resolve themselves to be so far agreeing with the Word that thei could yet testify a promise concerning it as thei were required.

The reverend fathers of the time of King Edward were not condemned by this their doing, if anie thinge were affirmed to be otherwise in that booke then ought to be. For the abuses of the former times had bene so manie and so generallie receaved, that it was more marvaile that thei, in that light thei lived in, were able to discover and reforme so manie of them, then to be blamed for not discerning or removing of all. In the beginning of her Ma^ties raigne, a number of worthie men, by their owne studies and the help of manie a goodlie light that God had raised up at home among ourselves, and their conference in the time of their voluntarie banishment for the gospell with the most famous men for learning and pietie that were in the world, had by these meanes greatlie encreased their knowledge and judgment in the truth, wherby thei easelie discerning the wants that remained in the former booke, desired such a booke and such order for the discipline of the Church, as thei had seene in the best reformed Churches abroad. But anie chaunge from that was used concerning religion in Queen Maries daies being then thought by such as ruled the state so daungerous, as it was pretended, that either that which was then used must be retained still, or the former order of King Edward receaved, a number were wrought diverslie to yeild therunto, as bearing with it and tollerating it for a time, which yet some of the sounder and syncerer could never be brought unto. Now the time of tolleration seemed to be past, and the course of so manie yeers seemed to call for the performance of the promise of reformation, after bearing with things for a time. Besides the bold and desperate attempts of our adversaries of the Church of Rome seemed to make it unseasonable to begin to make a new trouble in the Church for these matters.

If none of these reasons might prevaile, then thei desired (which the statute expresselie aloweth), to be resolved of the doubts the[y] have concerning the booke. Wherunto, when divers Bbs. and certaine of their Chaplaines appointed to them for that purpose had so awnswered, as neither could agree with the truth it self, nor one of their awnswers with another, then was it thought good to seeke resolution from them when thei were alltogether, which was done

the last Convocation, by a booke[1] conteining their doubts dutifullie writen, and orderlie by fower preachers delivered to the house, with petition to be resolved in those points. Which petition, coming to the BBs hands, was not suffred to be read in the Convocation house, but was suppressed, as if no such thinge had bene given in unto them. A copie of which their dutifull petition is provided, and with all humble reverence and dutie to be presented to this high court if it be called for, to the end that the dutifull proceedings of the ministers being manifested unto it, and the reason whie thei cannot yeeld to subscribe or whollie to observe the booke in all points by the godlie wisdome of this high Councell being weighed, thei maie be freed from such grievous molestations as thei have endured for this cause hitherto: and that we, who with all humblenes and earnestnes call for it (as drie grounde calleth upon the heavens to suffer the Cloudes to let fall their sweete showers of raine to refresh it and to make it fruitfull), maie be comforted by their holie doctrine, and be made fruitfull as the fields which the Lord hath blessed. Thus thei awnswer the chardge of disobedience, which upon these and such like reasons seemeth to us on their part to be most sufficient and reasonable, cause us to make our hartie praiers to allmightie God, that being such thei maie be freed from unjust molestations under this pretence hereafter.

Alas that for the maintenance of certaine Ceremonies and orders of the Church of Rome, good preachers should be so grievouslie and diverslie molested, and we that are professors of the truth, as if we were condemned to die of a famine of most cruell kinde be thus deprived of the foode of our soules, and that by such as should be fathers to us, and that in a time wherin the Lord thundreth, and hath hardened the harts of our enemies as hard as iron against us, that thei might be in his hand as a mase of Iron to breake and dash us all in pieces as a pot of earth. Never was the enemie so set on fier to attempt everie cursed and desperate acte, never did the Lord threaten us as he hath done of late, holding over our heads such a rod of iron, as feared us with the taking awaie of the breath of our life, the anointed of the Lord, and of her highnes wise and faithfull Counsailors, further allso of our most holie religion, and our zealous preachers and professors in all parts of the kingdome, with sacking and burning the chief citie and finallie with the utter subversion and overthrow of all this noble state.

Now if anie particulars be so obstinatelie bent, to runne still such a course against the Gospell, as by hindring the preaching of it maie provoke the Lord to smite us with that Iron rod wherewith he hath feared us, yet our good hope is, and therfore we do make this our humble suite, that this honourable assemblie of Parliament will stop so violent a course, and take order here after that the able and faithfull preachers of Gods Word maie preach the Gospell of Christ freelie and without causeles impediment, and the people of God amongest us maie encrease therby in all goodnes and obedience

[1] Above, No. 180.

unto Allmightie God, to her excellent Ma^tie^, and to all lawfull authoritie that God hath ordained over us. Their holie ministerie is as the aier of the fower windes wherby we live, as the stars of heaven to lighten the darknes of the earth, and as the Golden Candlesticke that shined in the Temple. Wherfore if anie have bound these windes that thei should not blow, dischardge them for for[1] the Lords sake, that thei maie breathe upon us the breath of life, that we maie live and not perish. Call againe for the starrs by their names to rise, which anie have caused to set and goe downe before their times. Commaund the golden candlesticks to be restored againe, which have bene taken awaie and removed from the middest of us, and let us not uncomfortablie leade our life in the midst of this darkenes.

Thus have we with all reverence and dutie laied open our heavie and intollerable grievances before this honorable assemblie, and praied to be eased of them.

To this High Courte are called the wise men of the lande, chosen out of all the parts of the same; therfore to you have we shewed our woundes, and at your hands we do seeke that pretious Balme and soveraigne remedie that maie cure and heale us. If it be so as the prophet complained in his time, that there be no Balme in Galaad, nor phisition in Israell, and that the daughter of England cannot recover of these woundes, then shall we have just cause allso to complaine and wish further with him that our heades were fountaines of water, and our eies were springes of teares, that we might bewaile daie and night the case of so manie of our people as are to perish for want of such helpe in due time.

But if we finde sufficient remedie and comfort for our griefs, then shall we and our children have cause to encrease in all good duties, and to praie for her most excellent Ma^tie^ that the Lord maie preserve her as the apple of his eie, and blesse her above all women, even above all that sitte upon the Roiall throne, that her enemies maie be covered with shame, and that her Coronet maie flourish upon her head for ever, for the nobilitie and the citizens and Burgesses now assembled, that the Lord maie blesse them from heaven, that thei maie enjoy the blessing of the Church all the daies of their lives, and their posteritie after them for ever.

Grievances.

1. The Bishops take upon them power at their pleasure to give and call in licenses to preach, wheras by the Word of God thei ought (abiding faithfull), to remaine still without interruption, in the execution of the duties of their calling. The want of observing wherof, and the so easie putting to silence of the preachers of Gods Word, as it highlie offendeth God, hindreth the Gospell, causeth the church to perish, so doth it make the state of a minister of Gods word worse than anie freeman, who being free of anie trade, can not be hindred in the use therof while he liveth honestlie and without daunger of the law

[1] As MS.

2. The High Commissioners, under pretence of her Ma^ties^ prerogative in such cases, proceede in matters Ecclesiasticall by their owne discretion to laie anie grievous punishments upon anie godlie professor of the truth, and speciallie upon the preachers of the same, putting them to silence, and forbidding them to preach, Citing them to their courts in such sort as thei enforce men to take journeis, long, costlie, tedious, and daungerous, thei suspend them, sequester their livinges, and in the end deprive them or cast them into prison.

3. This proceeding is so much the heavier in that it is so easely done, for three of the High Commission being enough for anie of these matters, if a B. or other of the Quorum be one, it is a most easie thing for them, having their Chauncelors and other officers and Commissioners depending upon them, whome thei maie commaund to deale with anie man as thei thinke good.

4. It is yet the greater in that it is peremptorie, there beinge no appeale from it to anie.

5. The proceeding of the High Commission is such that if their authoritie be not sufficient in that respect, thei will saie thei sitte allso as BB. and ArchB.

6. Thei tender the preachers an oth, ex officio as thei call it, wherby thei examine them of the booke of Common praier, if thei whollie kept it, and speciallie of such points, as thei know to be in question, so to make them confesse the not keeping of it in such parts, yea thei examine them upon their oth, to saie what thei thinke of it, and upon Confession of not having kept the booke thorow out, thei proceede against them to suspend them and sequester their livings, and in the end to deprive them: yf anie refuse to take that othe, thei threaten them to send them to prison without baile or mainprice, and doe commit such as cannot be persuaded to take it.

In Devonshiere, one M^r^ Holmes[1], a good preacher presented, was refused for not subscribing or such like cause, the patrone bringing his Quare impedit against the B. He hath pleaded to it that the saied Holmes is a Schismatique; this is done by advise of some other of the chiefest. Wherby appeareth that thei goe about to condemne as Schismaticks all such as are not whollie conformable to them in all things. Which if thei obtaine thei maie allso displace such as are allreadie placed not conforming themselves, the end wherof will be to spoile the Church of most of the sufficient and faithfull preachers, and leave it in the hands of unsufficient and unlearned ministers, beside other great inconveniences.

In the time when the subscription to the Archb. of Cant. 3 articles was urged, there were all the preachers allmost that have due regard of their ministerie molested, some deprived and suspended from preaching, such numbers as if the plot had bene laied to put down the gospell and to bringe in the Masse againe. Wherof some having diverslie wrought by faire and fowle meanes to subscribe, simplie or conditionallie, the rest remaine in question still in their courts, some being by Connivence suffred to Catechize, others whollie forbidden to deale in the ministerie in anie sorte."

[1] Above, No. 188.

205. 1586. A Survey of the Ministry.

Preliminary Note.

[The ministers in their *classes*[1] "concluded to make a survey of the Ministers." (See S.W. III. 274–5.) The method and aim of the survey may be seen from the present writer's quotations from Bancroft and the minute-book of the Dedham Classis in the introduction to the document printed in the *Eng. Hist. Rev.* (1911, 339–40).

It is difficult to give a summary of the survey, for the particulars given are not uniform, and there are many duplications and cross references. Neal (382) gives a "casting up," but it is far from being correct. As nearly as can be calculated, the totals are as follows:

	Livings	Preachers	No preachers	Remarks
Cornwall	160	29	140	£9200 income 93690 souls
Lincoln Lindsey	625	121	460	
Rutland	49	14	29	
Oxford	123	35?	98	71 described as Impropriate, 52 Non-Impropriate
Berks.	120?	44?	51	
Bucks.	210	45?	139	60 are served by curates, 26 by "infamous"
Middlesex	60	14	48	
London (city)	123	97	46	
London (archdeaconry)	—	8	69	
Surrey	140	24		Only 15 of the 140 livings are provided for
Norfolk	[400+]		400	Of whom 230 double beneficed
Essex	335		173	
Warwick	192	41+ (25 "Endeavourers")	120	73 of the livings are described as "sufficient," 119 as "insufficient"

This gives a sum total of 2537 (+) parishes, in which are 472 "preachers" and 1773 "no preachers." It is impossible to reckon the number of non-residents, because some of the counties return only the preachers who are non-resident, others only the double-beneficed men who are non-resident, &c., &c., but there are at least 467 double beneficed men and 353 who are non-resident.]

[1] For the "classical" movement see Bancroft, *Dang. Pos.* and *Survey*; Usher, *The Presbyterian Movement*, and the present writer in the *Eng. Hist. Rev.* article mentioned above.

1586. A Survey of the Ministry[1].

"How miserable the state of our Church is for want of a godlie learned ministrie thorow out this Realme, maie appeare by this brief of divers Countries and shires, gathered trulie out of the surveis made the last parliament, and partlie this, 2 of November, 1586."

Cornewall.

Cornewall. There are of Churches above 160

The yearelie value thei allow for the maintenance of the Ministerie is above £9200 by the yeare.

	Deanery	No. of Benefices	Yearly Value	No. of souls	"Dumbe Ministers"	Preachers &c.
1.	Kerier	17	£ 888 6 8	"10570 and odde[2]"	15[3]	"onelie 2 meane preachers, and both of suspected life"
2.	Ponder	31	£1476 13 4	16,700	29	"onelie there are in it two simple preachers"
3.	Ponwith	17	£ 956 13 4	9,100	15	"Three preachers, two of them Non-residents"
4.	Pider	18	£1123[4]	11,600	15	"Three seelie preachers, all Nonresidents"
5.	Trig Minor	19	£1010	11,350	16	"Three preachers, and all lewde men"
6.	Trig Major	20	£1076	11,100	16	"Fower preachers, some good, some badde"
7.	Weste	19	£1053 6 8	10,420	15	"Fower preachers, some good, some badde"
8.	Easte	20	£1698 6 8	12,850	12	"Eight preachers, some good, some badde"

There are in Cornewall notorious double-beneficed men 22

Non residents that never come there 3

Of all that have bene reckoned 140 unpreachinge ministers do serve besides their owne, the benefices of Pluralities, Non Residents and Chappells.

Of *Devonshier* we have not the Surveie.

[1] It has been deemed advisable to follow the manuscript's spelling of names of places and persons, even when such spelling differs considerably from the modern rendering.

[2] "The number of soules gathered accordinge as thei are of age to communicate."

[3] "Dumbe Ministers and Masse Priests."

[4] £1133, according to particulars below.

Lincolneshier Lindsey.

	Deanery	No. of Benefices	"Double-beneficed men"	Non-residents	"Serving two cures"	Preachers &c.
1.	Candleshoe	29 [*sic* 25]	2	2	4	"Unpreaching Ministers and Readers 19 Preachers (one suspended) 2"
2.	Bullingbrooke	20	4	1	1	"Onlie Preachers 3"
3.	Gartry	30	2	4	4	"Ministers no preachers 18. Preachers 6"
4.	Hornecastle	13	2	4	4	"Dumb Ministers and Readers 6 Indifferent Preachers 3"
5.	Hill	20	2	3	3	"Ministers No preachers, but bare readers 14;... only one preacher, double beneficed"
6.	Calceworthe	33	2	4	3	"Dumbe Ministers 22. Preachers 10. Whereof 4 were suspended for not subscribing to the Archb. articles"
7.	Lowtheske	47	4	4	5	"Dumbe Ministers 38. Preachers 7"
8.	Grimsby[1]	31	4	7		"Dumbe Ministers that are no preachers 26"
9.	Binbrooke Marye	26	4	5		"Ministers no preachers, but bare readers 18 Preachers 6"
10.	Stainton	28	5	3	2	"Dumbe Ministers 16 Indifferent preachers, good and bad 10"
11.	Barton-upon-Humber	36	4	3	2	"Dumbe Idolles 26. Preachers but soe soe 9"
12.	Waddingham Mary	23	4	1	1	"Ministers no preachers, but bare readers 17 Preachers 4"
13.	Corringham	18	3	4	3	"Ministers no preachers, but bare readers 11 Preachers 6"
14.	Aslackoe	19			2	"Ministers that are no preachers, but readers 14 Preachers 6"
15.	Laures	30	4	6	2	"Ministers Dombe 21. Preachers 6"

[1] Deaneries 8—13 "lack their title," but the name of the "first towne" is given.

	Deanery	No. of Benefices	"Double-beneficed men"	Non-residents	"Serving two cures"	Preachers &c.
16.	Grapho	23	2		3	"Dumbe Ministers 18. Preachers 6; fower of these men were suspended about the Archb. articles"
17.	Lafford	30	4			"Dumbe Ministers 24. Preachers 4 (double beneficed 2, and 2 suspended)"
18.	Langoe	13	[2][1]			"Dumbe Ministers 10. Double beneficed 2 preachers. Preacher one not Beneficed"
19.	Lincolne	14	[4]			"Unpreaching ministers 12, whereof fower are double beneficed and two readers. Not one preacher"
20.	Loydon	16	[6]			"Unpreaching ministers 14 (2 double beneficed) Preachers 4 (all double beneficed)"
21.	Standford	18	[4]			"Dumbe Ministers 12. Preachers 7. Whereof fower are double beneficed and suspended about the Archb. articles"
22.	Arlande	22	[1]			"Unpreaching Ministers 18 (one double beneficed) Preachers 2"
23.	Grantham	27	[4]		[1]	"Dumbe Ministers 23. Whereof one is double beneficed and serveth both himself (and one reader, 2 able to exhort) Preachers 4 (three double beneficed)"
24.	Beltisloe	23	[1]		[1]	"Dumbe Ministers 19. Whereof one is double beneficed, serving both himself (3 able to exhort). Preachers 4. Wherof one is suspended"
25.	North Hollands	22	[1]			"Dumbe ministers 15 (one double beneficed) Preaching Ministers 5 (one double beneficed)"
26.	South Hollandes	18	[2]			"Dumbe Ministers 15 (one double beneficed) 2 able to exhort Preachers 3 (one double beneficed)"

[1] Where the number is bracketed, it is not given in the survey, but calculated from the particulars given under "Preachers &c."

Rutlandshier.

Mr Wilkinson his Survei of Rutlandshire[1].

Churches and Chappells with charge of soules	49
and of them there be prebends and Appropriats	18
There be to serve these Churches preachers according to their giftes	14
And of them dwelling upon their c[h]arge in Rutland, there be double beneficed	6
And that be non resident	5
The rest be simple, allthough some of them be sufficientlie learned, and are in number	29

Whereof five of them at the least serve 2 chardges.

Preachers Grieved in Rutland for not Subscribing, and for not observing of the Communion booke in all points.

1. Mr Gibson, pastor at Ridlington, was for not Subscribing to the Archbishop his articles, often called to Peterborow before the Bishop, and in the end deprived of his living, and for his remedie was constrained to come to London, where he had counseile to traverse the law with the Bishop, which he did to his greate charges, and the bishop being removed to Norwich, the suite dependeth.

2. Mr Cauderie[2] in like sort had his daie appointed for his deprivation, who appealed from him, and fetched his prohibition, which suite allso dependeth.

3. Mr Wilkinson and Mr Wilbloud were both suspended and their livings sequestred, and allso threatened deprivation, who allso making their journey to London for their remedie, and there taking advise of Sir Thomas Cecill who is their patrone, who went himselfe to the Archbishop, and of him received a Letter to the Bishop to restore them, untill he heard further from him.

[1] Another survey is given as follows:

Rutlande.	
There are reckoned benefices	47
Churches and Chappells which must be served, whereof there be prebends and Impropriations	18 and odde
Peterborough Deanrie.	
Benefices	18
Dumbe Ministers	6
Non residentes	8
There be preachers one with another	14
and of them dwelling upon their charges in Rutland, double beneficed sixe, Non residents 5; the rest be seelie ones, although some of them be sufficientlie learned, which are in number	29

[2] See below, Nos. 226–9.

Oxford and Oxfordshier.

	Area	Benefices	"Dumbe Ministers" or "Idoll Shepheardes"	Residence & Preaching
1.	Banfielde Hundred	12[1]	7	"The rest nonresidents, other verie meane preachers"
2.	Langtree Hundred	21	14	"Double beneficed 6. Fower or five non residents, the other are neglegent in their guifts, and feede their people with quarter sermons"
3.	Henlye Towne			"Mr Wagstaff nonresident, but when he is there, he preacheth, and other friendes for him often, but no ordinarie ministerie"
4.	Bullington Hundred	14	13	"Nonresidents 6, and all those double beneficed"
5.	Dorchester Hundred	7	5	"The other two simple preachers"
6.	Tame Hundred	5	3	"The rest seelie preachers and nonresidents"
7.	Chipping Norton Deanrie	21	17	"Nonresidentes 3. Double beneficed 3"
8.	Dedington Deanrie	21[2]	17	"One Nonresident. The rest good and bad preachers, such as they rise one with another"
9.	Wotton Hundred and Woodstocke Deanrie	31	22	"The rest either of Colledges, nonresidents, or negligent in their callinges, the like is to be thought of all the rest omitted, though Oxford be under their noses"

Barkshier.

	Deanery	Benefices	"Dumbe Ministers"	Residence & Preaching
1.	Newburye	30	18	"The rest nonresidentes, double beneficed, and none allmost ordinarie that make conscience to teach the people"
2.	Abington	[ ][3]	10	"Non residentes 21. And Meane preachers 9. Some good, some bad, as thei rise one with another"
3.	Readinge	46[4]	23	"Double beneficed men and non residents 8. The rest preachers such as thei rise one with another"

[1] "Benefices and charges."

[2] "Benefices, churches, Chappells, and peculiars."

[3] The number of benefices is not given, but instead we have: "There are in this Deanrie or Shire I can not tell whither Non residentes 21 etc."

[4] "Benefices, Vicarages, and Parsonages."

Buckinghamshire.

A shorte view of the whole estate of the ministerie in the Comt. of Buck. february 1584 [i.e. 1584/5][1]

Parsonages and vicarages furnyshed, yet not all resident	150	
Curates servinge	60	
		210
Whereof:		
Diligent preachers	14	
Preachinge now and then	16	
nonresidents learned	6	
Double beneficed learned	9	
		45
Unlearned and unprofitable nonresidents	13	
Double beneficed unlearned	8	
Parsons, Vicars, and Curats, Unlearned and unprofitable	139	
		160
		205
Of this number infamous	26	
Note the nomber of fyve w. is wantinge must be supplied in the double beneficed men in the Shier to make upp		5
		210

Surrey.

The number of parishes about	140
For there are some not determined whither thei be Churches or Chappells.	
The number of preachers one with another about	24
Wherof scarce 8 keepe any ordinarie course of preaching, and amongest those 8 are nonresidents, some pluralitans, and double beneficed.	
There are of Dumbe ministers, non residents	8
Soe that of all the parishes in Surrey there are but 15 provided for in anie measure, and all the rest, which are 125 Congregations, are alltogether destitute of sufficient teachers.	

To the former view of Surrey adde: That of the 24 preachers all have subscribed except 4; and that 9 of them by reason either of absenting themselves alltogether from their flocks or of pluralitie are non residents.

In *Northamptonshier, Hartfordshire, Cambridgeshier, and Elye* we have not the Surveie, but it is verie likelie to be as badde as others.

[1] This is given from a loose sheet in the Register. On I. 50–1 is a duplicate, but without the totals.

Middlesex.

There are in it as we can gather 60 parishes and odde, in which there are preachers possessed of livinges one with another to the number of 14.

There are nonresidents 16. Idoll Shepheardes above 48.

London.

[I.] Parish Churches within and without the walles 120
Exempte places 3
Ministers in London and the Suburbes 161
Wherof some are of offensive life; some dumbe; manie nonresidents; some resident, and yet neglegent.
Ministers dumbe 46 or therabouts
Ministers preachers, as thei rise one with another 97 or therabouts
Ministers non residents one with another 41
or preachers 38 or therabouts
Ministers preachers of parsons and Curates weake or insufficient, because some of them were of trades in times past, other of them verie idle and negligente, and the rest, thogh willing yet not able to convince the adversarie. [25][1]
Ministers preachers sufficient and resident and yet notwithstanding negligent, not labouring in their charges ordinarilie everie sabaoth daie Summe of them[2] 8, 9, or 10
Ministers sufficient and diligent accomplishing this dutie within the walles[3] onelie 4
without the walles onelie 6

[II.] "Wheras we have within the walles of London 97 parishes replenished with multitudes of people, and by reason of the great number of nonresidents, unlearned, unable and uncarefull ministers, our youthes have not conscience wrought in them by their labours, as to[o] latelie we had like to have felt, and all by reason thei are not orderlie taught and Catechized; and for proofe hereof, if diligent search by authoritie might be made, there would not bee found within the walles of this citie, (which is lamentable), above 4 godlie, learned, sufficient, resident, and diligent ordinarie pastours, attending onlie upon their flocks, not failing them in teaching and Catechising everie Sabaoth[4]."

[1] There are two copies of the London survey (I. 51 and N.L.P. 118–22). The number 25 appears in the second of these only.

[2] N.L.P. has "9 or 10" only.

[3] N.L.P. has the addition "before some were restrained."

[4] N.L.P. has a similar summary, with the addition: "and of these four, M[r] Cassellton, a blind man, must be one, with two other forward young men, the one belonging to a Nobleman. Or else we have not so many."

[III.] (*a*) [A similar summary for "London and suburbs," the number of parishes being 120.]

"And if your Honours would vouchsafe to command a view to be taken of the godly, learned, zealous, sufficient, diligent, and Resident Pastors of London, we suppose that within the walls thereof there would not be found above four at this day, of which four M^r^ Cassellton, a blind man, must be one, and two other good young men of no long continuance, the one of them belonging to a nobleman also."

(*b*) Living in the Country:

3 Doctors				
Wood	Banks	Bullion	Withers	Absolon
Williams	Walker	Gattaker	Greene	Archepool
Bancroft	Bell	B. Young	Webb	Duffeld
Times	Copcot	Cradock	Cotton	Harward

[IV.] (*a*) In the Archdeaconrie of London, besides the peculiars of Canterburie, Powles, and Westminster, few of these having anie preachers in them but Idoll Shepheards and sielie bare readers, there are but eight ordinarie preachers that live upon their livings in one place, some of these being not verie diligent.

There are nonresidents, some prechers and some not	44 and above
There are Idolle shepheardes and bare readers, besides those which are in the peculiars and exempt places	69

(*b*) "In the City of London and the Archdeaconry thereof."

There are...besides peculiars whereof we have no note	95
There are Peculiars of the Archb. of Canterbury I know not certainly how many; of Poules [and] of the Deanery of Westminister, whereof very few are furnished with able preachers, but either they are Non Residents, or else unprofitable idle shepheards, and unlearned.	
In the Archdeaconry...there are ordinary preachers possessed in Livings, and living on one Living alone (and some of these but meane ones) but	8
There are Non Residents, Preachers and Curates, as by the particulars may appeare more at large	44 and above
There are idle shepheards and bare readers (besides those in peculiars and Exempt places)	69

Northfolke.

In Northfolke there are 400 benefices at the least which are discharged by unfit ministers not able to preach. Wherof there be served by double Beneficed men 230 and more, and if a more exact Survei were made, there be manie more overpassed.

Essex[1].

A Surveie of xvi hundreds or thereabouts in the Countie of Essex containing benefices		335
Wherin there are of ignorant and unpreaching ministers	173	
Of such as have two benefices a piece	61	
Of non residents that are single beneficed	10	
Preachers of scandalous life	12	
Summa totalis		255 [*sic*, 256]

The hundreds wanting are Harlow half hundred, Waltham hundred, and Beacontree hundred.

The summe of the survei of Warwickshier.

Parishes or chappells		188
Livings		182 [*sic*, 192]
Sufficient	73	
Insufficient	119	
Incumbents or curats		186
Preachers (resident 29, nonresident 12)	41	
Endevourers	25	
Dumbe (resident 105, nonresident 15)	120	

Of these Incumbents 48 are of verie suspected life and religion, offensive to the gospell manie waies.

[1] The greater part of the Essex survey has been printed by Davids, *Evangelical Nonconformity in Essex*, 88—123, with valuable notes.

A more particular and exact View of the State of the Church in the severall shiers then that which goeth before and was exhibited to the parliament.

THE VIEW OF THE STATE OF THE CHURCHE IN CORNEWALL.

The Deanrye of Kerier.

[Rectory or Vicarage]	The name of the Benefice	The Yearlye Valew £s[1]	The number of Soules	The name of the Incumbent and whether a preacher	What benefices he hath more, and what curates do serve them	What his conversation is	Who made him minister	The patrone
R.	Mangan et Martin	160	1000	Fletcher, a preacher sometimes	He hath another benefice with another Church	A man carelesse of his callinge and suspected of whoredome	B. Bradbridge	Trevillion
V.	Manacca et Anthony	40	400	Broad, no preacher	He hath no more		B. Bradbridge	
V.	Keverne	40	1000	Baker. N.[2]	No[3]	An honest man, a simple man	B. Jewell	The Queene
R.	Grade	40	200	John Harry. N.	No		B. Bradbridge	Reskiner
R.	Ruan Minor	20	100	Peter Willy. N.	No			
V.	Lawinack	30	100	Thomas Cole. N.	No	A verie lewd man in forgery and superstition	B. Aley	Reskiner
R.	Ruan Major	30	120	Nicholas Wood, a masse man	No		B. Troblefeild	Reskiner
V.	Mellion	40 mks.	200	Henry Biskey. N.	No	A dicer	B. Bradbridge	
V.	Constantine	40	1000	William Bright. N., but teacheth them dailye	No	Known to be a lover of the gospell	B. Aley	The Close of Exon.
V.	Wendon et Helston	100	1500	John Raulph. N.	No	He keepeth two leud readers in his charge, himself an idle Ruffian	B. Bradbridge	Lower

[1] Except occasionally, when the value is given in marks.

[2] In this column, the abbreviation "N." is used for the document's "No preacher," "P." for "Preacher."

[3] "No" is used for the document's "no more."

[Rectory or Vicarage]	The name of the Benefice	The Yearlye Valew £s	The number of Soules	The name of the Incumbent and whether a preacher	What benefices he hath more, and what curates do serve them	What his conversation is	Who made him minister	The patrone
V.	Jermow, Nomanton et Gunwalla	40	1000	Alexander Dane, a masse man	No		B. Voysye	
V.	Wineppe	50	600	Thomas Tubbe. N.	No	A verie worldlinge	B. Aley	The Close of Exeter
V.	Scithians, et Reran et Ariovall	30	600	John Paulle. N.	No	An honest man	B. Aley	The Queene
R.	Mawnam	40	150	Christopher Trevellion. N.	No		B. Aley	Trevellion
V.	Sithney	35	600	Robinson. P.	No	A veri lewd felow		
V.	Chithians et Budcocke	100 mks	1300	William Sharrocke. N.	No		B. Wolton	
V.	Miller et Hanappe [? Lavappe]	100	700	Matth. Braoke, a masseman	He hath another Benefice 40 miles distant	He liveth idlely, and cometh seldome to church		
				The Deanrie of Pondor.				
V.	Lanleverie	30	200	Batten. N.	No	He liveth as a pot companion; one Kendall hath the sheafe	B. Aley	Walter Kendall
V.	Luxillion	20	200	N.	No	A simple man		
V.	Fowye	40	600	Gilbert. N.	No		B. Aley	
V.	Austell	100 mks	1000	Raulph Maye, a proctor of the Bum Court. N.	No	As honest of life as such petifoggers be	B. Wolton	The Queene
V.	Lostithiell	19, paied by hand. Kendall hath the sheafe	700	Henry Caesar. N.	No	A notable papist, and hath drawen the people to great Idolatrie; it is thought he was made priest beyond the seas		

[Rectory or Vicarage]	The name of the Benefice	The Yearlye Valew £s	The number of Soules	The name of the Incumbent and whether a preacher	What benefices he hath more, and what curates do serve them	What his conversation is	Who made him minister	The patrone
V.	Trewordreth	100. Kendall hath it, the reader hath £10	300	N.	No	A simple man	B. Bradbridge	The L. Chauncelor
R.	Philley	60	400	Richard Williams. N.	No	A good dicer and carder, both night and daie	B. Bradbridge	Sir John Arundell
R.	Gerens	30	700					
R.	Ruan et Lenihorne	100	400	French. N.				
R.	Carahaies	100		Dr Kenold, Canon of Christeschurch & Exon	St Mabin, Silverton, Colmus, Hinton in Oxfordshier	His conversation is most in houndes		
—	Stevens in Bramell	20	1000	Figures. N.	No	he was lately a serving man and simple felow	B. Woolton	Mr Waddam Tanner
R.	Dennys	20	300	N.	No	A badde hireling, a chaplaine of trust, latelye a Button maker	B. Bradbridge	
V.	Probus	100	1000	Abraham Clearke. N.	No	A simple man	B. Woolton	Treasurer of Exon.
Chappells belonging to Probus			200	two simple curates	No			
R.	Creede	40	500	Croughte. N.	No	A simple man	B. Aley	L. Chauncelor
V.	Clerky and Vivyan	40	500	Arthur Furse. N.	No		B. Bradbridge	The house of Exon.
R.	Lamoram	30	200	Best. N.	No	A common market man, and delighteth more in buying and selling then in his flock	B. Bradbridge	Mr Chamond

[Rectory or Vicarage]	The name of the Benefice	The Yearlye Valew £s	The number of Soules	The name of the Incumbent and whether a preacher	What benefices he hath more, and what curates do serve them	What his conversation is	Who made him minister	The patrone
V.	Clemens	50	400	Gowin. N.		A simple old man, and thought to have bene a masse man		
R.	Michell Penkevell	40	300	John Lambase. N		A simple man, latelie a serving man	Bi. Aley	
V.	Feocke	30	300	William Simon. N.			Bi. Bradbridge	B. Exon.
R.	Ladocke	40	300	Chaloner, a preacher sometimes	No	Of indifferent behaviour		
R.	Exarme	60	500	Reate, a bachelor of Lawe				
R.	Roche	60	700	Robert Hart. N.		A simple badde felow		
R.	Just	60	600	John Jackson. P. non resident	He hath Gurren. He paied deare for Just	His behaviour not of the best	B. Woolton	Mr Arundell
R.	Truro	20, but worth much more	1300	Morgan. N.	No	He hath been suspected of bad life		
V.	Gurran	60	800	John Jackson, ut supra [under Just]	ut supra	ut supra	B. Woolton	B. Exon.
V.	Cubie alias Trigoure	40	800	Rawe. N.	No	A covetous and simple person	B. Aley	L. Chauncelor
V.	Meanage et Easye [Minagisa]	40	400	Spine. N.	He hath Lescard	A covetous and superstitious person	B. Aley	Mr Pearce Edgecombe
R.	Meven	40	140	Kelley. N.	One in Devon called North Stanton, where he lyeth and cometh not to this	He is a good archer		

[Rectory or Vicarage]	The name of the Benefice	The Yearlye Valew £s	The number of Soules	The name of the Incumbent and whether a preacher	What benefices he hath more, and what curates do serve them	What his conversation is	Who made him minister	The patrone
V.	Kenwin et Key	30	700	Eve. N.				L. Chauncelor
R.	Eway alias St Stewe [St Tue ?]	80	600	Alwill. N. [?Atwill]	He hath Calverly in Devon and cometh not to the other	Professeth phisicke		
V.	Allen	40	400	Comer. N.		He is a nonresident and was the byshops man	B. Woolton	B. Woolton
				The Deanrye of Ponwith.				
R.	Uni juxta Redruth	100 mks	200	Dewe. N.	No	Much suspected of poperie, cometh very seldome to his church, and is a whormaister		
R.	Illowgan	100	200	A masseman				
R.	Cambourne	100	600	Hockin. N.	No	A verie youth, a dicer, his father bought his benefice deer	B. Woolton	Jones
V.	Crowan	80	700					
R.	Ludgian	100	500	Foule [? Ford]. P.	He hath two benefices, and hath chopte manie	He is a common dicer, drunkerd, and cosiner, and otherwise liveth wickedlye		
V.	Uni juxta Lalant et Ies [Ives]	40	100	Steward. N.		A verie lewd felow		
V.	Illar	40	500	N.	No			
R.	Peranutheo	40	400					
R.	Philliack and Clowthian	100 mks	500	Flatcher				

[Rectory or Vicarage]	The name of the Benefice	The Yearlye Valew £s	The number of Soules	The name of the Incumbent and whether a preacher	What benefices he hath more, and what curates do serve them	What his conversation is	Who made him minister	The patrone
V.	Guluall	30		Henry. N.	No	A drunkard, and hath latelye married a common harlot		
R.	Wynyer[1]							
V.	Siner	30	500					
V.	Just	100	200	Drake. P.		A verie covetous man		
V.	Paule	20	500					
V.	Exarth	50	1000					
V.	Sancrett	26–13–4	500					
V.	Madderen	100 merks	1000	Radulph Herbort. N.	No more, for he paid deere for this	A common gamester		
				The Deanrie of Pider.				
V.	Perran et Agnes	40	900	Plemming. N. Gilbert. N.	Plemming hath the charge of these 2 benefices, and keepeth Gilbert under him	Both ignorant men		Canons of Exon.
V.	Erwin	80	300	Dr Nichols. P., nonresident	He hath also Landreff	His curat at Erwin an ignorant man and a drunkard		The Queene
R.	Mangon	74	700	Geare. N., a mass man, and yet suspected	No	Much suspected for religion and for women	B. Troblefield	Sir John Arundell
V.	Evall	35	500	Raulph Harbert. N., nonresident	He hath also Madderen	A common gamster	B. Bradbridge	The canons of Exon.

[1] No particulars given.

[Rectory or Vicarage]	The name of the Benefice	The Yearlye Valew £s	The number of Soules	The name of the Incumbent and whether a preacher	What benefices he hath more, and what curates do serve them	What his conversation is	Who made him minister	The patrone
V.	Colam [Colan]	20	250	John Blewet. N.	He hath allso Newlin, he paide deare for it		B. Bradbridge	The bishop
V.	Esey	30	60	Bernard John. N.	No	A common dicer and burnt in the hand for felonie, and full of all iniquitie	B. Bradbridge	The Canons of Exon.
V.	[1]Peshock nemurah: Nosenton	14	150	Peter Bishop. N.	No	A simple man, given to many bad qualities	B. Aley	The Queene
V.	Cubart	30	500	Nicholas Arscot. N.	He hath allso Dolton in Devon	He keepeth a whore, and hath had 5 or 6 bastards, he is a mass man, a knowen papist	B. Turberville	The Queene
V.	Merrin	60	700	Matthew Nichols. N.	No	A common dicer, burned in the hand	B. Bradbridge	The byshop or Canons
V.	Padistow	40	1000	Robert Archer. N.	No	A leud and quarrelsome felow	B. Aley	Mr Prideaux
R.	Breage	120	700	FitsJeffrie. P., non resident	He hath Buckennocke	A covetous person, seldome preacheth. His curat is Robert Doroway, an ignorant man	B. Bradbridge	The Queene
R.	Withiell	60	500	Henry Crane. N.	No	A massman, a proctor of the Courts	B. Turbervile	The Queene
V.	Wen	60	600	Thomas Bauden. N.	He hath Michelstowe	A massman, a grasier, ignorant, his curats unlearned. A great taker of bargains, non resident in both charges	Made priest in King Henryes time	Mr Ashley
V.	Newlin	50	700	John Blewet. N., ut sup.	He hath Colan, ut sup.	His curate is one Geliard, a poore ignorant Irish boye	B. Wolton	B. Wolton

[1] Name given as MS.

[Rectory or Vicarage]	The name of the Benefice	The Yearlye Valew £s	The number of Soules	The name of the Incumbent and whether a preacher	What benefices he hath more, and what curates do serve them	What his conversation is	Who made him minister	The patrone
R.	Lanvitt	80	700	Thomas Langhorne. P., nonresident	he hath another in Worsetershier	His curat a leud ignorant man, given to the cuppe		Humfrie Nichols
V.	Enneder	30	600	Holland. N.	No	Of honest conversation, and teacheth daily ut sup.		
R.	Cullum Major	150	1200	Dr Kenolds, nonresid., his curat ignorant	He hath 4 benefices more, ut supra [p. 100]			Sir John Arundell
R.	Cullum Minor et Crantock	160	1000	Peter Laurence. N.; the other curat N., but ignorant	No	These 2 have £7 apeece for their wages. Mr Lovise hath the rest		

The Deanrie of Trigge minor.

V.	Bodmin	20–13–4	2500	Baylife. N.	No	A common gamster and a Pot-companion	B. Bradbridge	The Queene
R.	Bliseland	80	500	Stoile. P. sometimes	He hath Lancells	verie superstitious and wicked		Cocke
R.	Hellond	30	300	Tooker. N.	He hath Cardenan	A secure felow	B. Wolton	Mr Wm Heale
R.	St Tudie	80	300	Matthew Brooke. N.	He hath Mylor [p. 99]	A mass man, verie superstitious, ut supra		Mr Diggerie Greinville
V.	St Kew	100	1000	John Goldsmith. N.	No	Liveth suspiciouslie, and verie covetous		The Queene
V.	Minforr	50	800	Creed. N.				
R.	Dellion	30	500	Edward Hendrow. N.	No	A superstitious carelesse man in his calling		The Queene

[Rectory or Vicarage]	The name of the Benefice	The Yearlye Valew £s	The number of Soules	The name of the Incumbent and whether a preacher	What benefices he hath more, and what curates do serve them	What his conversation is	Who made him minister	The patrone
V.	Teath	30	500	John Renkevile. N.	No	He by misdemeanor spoiled his Patrimonie, became a minstrell, and for refuge a minister		The Bishop
V.	Breward	30	300	Lewis Adams. N.		A carelesse man of his calling		The Bishop
V.	Eaglosaet	80	400	Peter Horswell. N.	No	A common gambler	B. Bradbridge	The Bishop
R.	Minster	100 mks	500	Frauncis Sayer, a simple preacher		Of badde conversation		Mr Hendor
R.	Mihills Stowe	30	300	Thomas Bawden. N., ut sup.	He hath Wen, ut sup. [p. 104]	Suspected to shrive a masse yeerly, ut sup.		The Queene
R.	Trevalga	30	200	Thomas Cooper. N., a simple curat				The Church of Exon.
R.	Forbery	10	150		He doth serve Trevalga and Forberye, an ignorand[1] drunkard			The Queen
R.	Lasnewke	30	300					Mr Dennys of Orley
R.	Lanteglos et Adven	140	1500	Thomas More. P.	No more, and but £40 of this. Sr Richard Greinviles men gather the rest	A Buggerer, and yet given to whores		Tristram Arscot
R.	Otterham	40 mks	400	Henry Torway. N.	No	A palmester and an old mass man		Mr Wood
V.	Tintagill	40	400	Gerens Daniel. N.	No	A simple ignorant man		The house of Windsore
R.	St Mabin	10	500	Dr Kenolds had it latelye	He hath divers more, ut sup. [pp. 100, 105]	ut sup.		The Queene

[1] As MS.

The Deanrie of Trigge Major.

[Rectory or Vicarage]	The name of the Benefice	The Yearlye Valew £s	The number of Soules	The name of the Incumbent and whether a preacher	What benefices he hath more, and what curates do serve them	What his conversation is	Who made him minister	The patrone
R.	Whitson	100 mks	600	John Cornish. N.	No	A massmonger, suspected of whoredome		M[r] Edward Arundell
V.	Pohill	10	350	John Browne. N.	No	A common gamster and a bad bodie		The Queene
V.	Lather	30	500	John Olde. N.	No	An ignorant man		
V.	Gynnyes	100 mks	600	Barnes, a singing man, nonresident		His curat a very simple man. £4 wages, if there be anie gaine, he saieth service once for the whole day together		
V.	Treneglos et Wralstow	50	400	Penbagh. N.	But these two	A leud drunkard, an ignorant and verie shamelesse felow		The Queene
V.	Alternon	50	500	Beard. P. sometime	No	A civile man	B. Bradbridge	
R.	Marye Weeke	100	700		No	He keepeth his house for debt, he paied so much for it to S[r] Richard Greinvile	B. Wolton	Sir Richard Greinveile
V.	Pounstock	100 mks	400	Roger Haward		A mass man, a suspicious liver		S[r] Matthew Arundell
V.	Launcells	30	400	Stoel. P.	He hath Blisland	A suspected felow of religion, most wicked of life		M[r] Chammond
R.	Kilkhampton	200	800	Tucker, a nonresident			B. Grendall	S[r] Richard Greinvile
V.	South Peverell	60	700	Chalmer. P.	No	An honest man	B. Bradbridge	

[Rectory or Vicarage]	The name of the Benefice	The Yearlye Valew £s	The number of Soules	The name of the Incumbent and whether a preacher	What benefices he hath more, and what curates do serve them	What his conversation is	Who made him minister	The patrone
V.	Stratton	40 mks	800	Robinson. N.	No	A common Alehouse haunter and gamster	B. Bradbridge	The Queene
V.	Dewston	30	500	Martin. N.	No	A lewde felow	B. Bradbridge	
V.	North Petherton	100 mks	700	Polewhele. N.	No	A verie lewd man		Earle of Bedford
V.	Morwinstow	40	600	Thomas Kempthorne [?], he teacheth continually	No	An honest man	B. Jewell	The Deane and Chapter
R.	Maram Church	60	400	George Luxen. N.	No	Himselfe an enemie to poperye, but his curate verie badde		George Greinvile
R.	St Stevens by Launcestor	100 mks	1000					
—	Marye Magdalin	20	300					
V.	Tamerton	10	600					
V.	St Thomas	20	250					

The Deanrye of West.

R.	Laundreffe	140	600	D[r] Nichols, non-resident, his curat ignorant	Divers more, ut sup. [p. 103]	ut sup.		M[r] Trevanion
R.	St Kenie	30	200	Tucker, an ignorant man. N.		Very licentious	Bi. Bradbridge	Marshall of Exon.
R.	St Martins juxta Low	200	2000	Medhope. P.				M[r] Matth. Pollard
R.	Lansalles	100	500	John Maunsell. N.		A common gamster and ignorant	B. Aley	M[r] Copleston

[Rectory or Vicarage]	The name of the Benefice	The Yearlye Valew £s	The number of Soules	The name of the Incumbent and whether a preacher	What benefices he hath more, and what curates do serve them	What his conversation is	Who made him minister	The patrone
R. V.	Dulo } ibid. }	30	500	Hugh Babington. N.		An ignorant man	B. Aley	
V.	St Vepe	30	300	Diggery Martin. N.	He hath Larike besides	A verie leud man	B. Aley	M^{r} Francis Courtney
V.	Pellint	40	400	John Willes. N.		A simple man	B. Bradbridge	The Queene
V.	Wennow	30	40 [*sic* 400]	Marke Courtes. N.	No	His conversation honest and teacheth dailye	B. Aley	The Queene
V.	Lescard	40	1000	John Spine. N.	He hath Menagisa	A common Jester	B. Aley	The Queene
V.	Niet	40	1000	Thomas Jow. N.	No	An old massman, and a common alehouse haunter		The Queene
V.	Cleare	20	600	John Trevellian. N.	No	An honest man	B. Aley	The Queene
R.	Bradock	40	300	John Ringwood. P. sometimes	No	A leud man		M^{r} Williams
R.	Cardianom	100	600	John Tucker, non-resident, ut sup.	Helland, ut sup. [p. 105]	Ut sup. He hath a verie badde curat	B. Wolton	Sir John Arundell
V.	Lantegles juxta Foye	40	600	John Beale. N.		A common gamster, the best Wrastler in Cornewall	B. Bradbridge	The Queene
R.	Buckenocke	40	200	FitsJeffrey. P., ut sup.	Breake, ut sup. [p. 104]	A worldling		S^{r} W^{m} Moone
R.	Warleggan	13–6–8	120	Thomas Harris, he teacheth diligentlie	No	A verie honest and godlie man	B. Aley	M^{r} W^{m} Courtney
V.	Tallant	30	400	Rich. Mainard. N.	No	A drunkard and Whoremaister, and continuallie weareth a pocket dagge	B. Bradbridge	The Queene
V.	Pinnoke	60	400	William Gilbert. P.	No	An honest man		M^{r} Trefrye
V.	Morvaile	30	300	Peter Witts. N.		A simple man	B. Wolton	The Queene

The Deanrye of East.

[Rectory or Vicarage]	The name of the Benefice	The Yearlye Valew £s	The number of Soules	The name of the Incumbent and whether a preacher	What benefices he hath more, and what curates do serve them	What his conversation is	Who made him minister	The patrone
R.	Lawhiddon	140	800	The bishopp. P., but non resident	Three or foure more			
R.	Lesant	100	600					
V.	Linknihorne	35	500					
R.	Calestocke	100	1000					
R.	Stoklimsland	140	800	Robert Rolles. P.	No			
R.	Southhill	200	800	Lancaster				
V.	Minhevet	200 mks	600	P.				The Queene Exon. Colledge in Oxford
R.	Blewflemming	40	200			A massman		
R.	Landelp	50	500	John Warre. N.				
R.	Pilleton	50	500	Laundre. N.	No			
V.	Larrick	100 mks	100	Diggerie Martin, ut sup.	St Vepe, ut sup. [p. 109]	Badde, ut sup.	B. Aley	
V.	Anthony	30	400	Dell. P.				Earle of Bedford
R.	Dominecke	40	500	Coxe. P.				
R.	Dentheock	40	300	Jerman More		As badde a curat as may be		
R.	Shivick	120	400	Arundell. N.				
R.	Rame	50	400	John Hart. P.				Mr Carew Mr Edgecombe
V.	Maker	50	500	Father Howell, a godly Preacher	No	One that feareth the lord unfainedlye		The Queene
V.	St Stevens juxta Ash	50	1000	Lilington		A verie bad man		The Queene
V.	St Exve	100	800	Foule. P.		A godly man		The Queene
R.	St Johns	50	250	Prouse. N.				The Queene
R.	Millian	40	300	N.				
R.	Northill	80	600	Phillips. P.	He hath North Lewe	A drunkerd and a quarreler with other bad qualities		

LINCOLN LINDSEY[1].

A certificate of the estate of the ministerie thorow out Lindsie, wherin is set downe how manie townes are served with preachers, and how manie with ministers that are no preachers and readers, and how manie ministers in everie Deanry nonresidents and double beneficed, and how many in everie deanrye serve double cur[e]s; confirmed by the hands and testimonies of certaine the Q. Ma^ties^ Justices of peace, gentlemen, and others, subscribed under everie Deanery according to their severall knowledge of their Deanries and parishes.

It is to be observed that in this booke there are often times fewer preachers computated in the briefe somme at the end of everie Deanry, and fewer ministers then are set downe in the particulars of the same Deanryes. The cause herof is, that those preachers are double beneficed and non Residents, and so are numbred in other places where thei are resident: and manie ministers serve two cures either in the same Deanry, or in another, the which if thei should be numbred in everie place where thei serve, or where thei have livings, the number both of the preachers and allso unable ministers will be greater then it is.

Candleshoe.

Dribie. } Sutterby. }	Martin Holden, p., pa. of them both, and serveth them both himself.
Scrembie.	Roger Rowth, pa., p., non., his c. John Enderby, n.
Bratofte.	Richard Young, pa., p., non., his c. Frances Gumis [?], n.
Stendelbie. } Dalbie. }	John Hubbard, v., n. } He serveth The same John Hubbard c. there. } them both.
Candlesbie.	Robert Dewes, pa., n.
Gumbie.	John Burlie, pa., n.
Irbie.	William Russall, c., n.
Borrow.	Alexander Cooke, v., n.
Welton.	Thomas Holte, c., n.
Orbye.	John Sharpe, v., n.
Adlethorpe.	Thomas Motterome, pa., n.
Ingoldmells.	John Hield, pa., n.
Winthorpe.	John Lincke, v., n.
Skegnes.	Augustin Fits Williams, pa., n.
Crofte.	Charles Binghain, v., p., suspended.
Friskney.	William Hubberd, v., able in some measure to exhort.
Wainflet Mary.	Thomas Leanard, c., n.

[1] The following are the abbreviations used: p. = preacher; n. = no preacher; non. = non-resident; d.-b. = double beneficed; pa. = parson; v. = vicar; c. = curate.

Wainflet All S^tes^.	Henry Forster, pa., n.
Firsbye.	John Kimsey [? Kinisey], pa., n.
Steping Magna.	Alexander Throgmorton, v., d.-b., able in some measure to exhort, and serveth both benefices[1] himself.
Partney.	John English, pa., n. } and serveth both.
Albie juxta Partney.	The saide Jo. Eng., c. }

So that in this Deanrie there are[2]:

Unpreaching ministers and Readers 19, (wherof two are able in some measure to exhort).

Bullingbrooke.

Easterkeale. } Westerkeale. }	George Jackson, p., d.-b., serveth both himself.
Bullingbrooke.	Raphaell Throkmorton, pa., n.
Malvisenderbie.	George Hillborne, pa., n., d.-b., his c. Robert Toolie, n.
Lusbie.	Downes, pa., p., d.-b.
Harebie.	John Elvin, pa., n.
Mimingesbie.	Edward Ustwood, pa., able in some measure to exhort.
East Kirkbie.	Thomas Rising, v., n.
Hagnabie juxta Bullingbrooke.	Thomas Skailes, v., n.
Stickney.	John Tomson, c., p.
Sibsey.	Christopher Riley, v., p.
Slickford.	Nicholas Stevenson, v., n.
Toynton Superior.	Michaell West, pa., n.
Toynton Inferior.	John Howson, pa., n., non., his c. Mic. West, n.
Steeping parva.	Alex. Throckmorton, pa., able in some measure to exhort, d.-b., and serving both himself.
Thorpe.	John Cliffe, v., n.
Halton Halgate.	John Howson, pa., n., d.-b.
Spilsby.	The same John Howson stipendarie priest there, and George Bilting his c. there, n.
Hundlebie.	Richard Rawling, v., n.
Raithbie.	Richard Goodall, pa., n.

Ministers no preachers and readers 15, wherof one is able in some measure to exhort.

Gartrie.

Tattershall.	Anthonie Pallframan, c., p.
Connsbie.	William Skelton, pa., p., non., his c. Percivall Wellbie, n.

[1] The other benefice is Steping parva (*q.v.* in Bullingbrooke Deanery).

[2] A full summary is given at the foot of each Deanery; here only those particulars are given which do not appear in the tabulated summary, above pp. 90–1.

Kirkby-Super-Baine.	John Hoskins, pa., n., non., his c. John Sallmon, n.
Screvillbie.	Thomas Man, pa., p., suspended.
Dallderbie.	John Hodgeson, pa., n., yet able in some measure to exhort.
Marton.	John Thackrowe, pa., n.
Thorneton.	Gilbert Woodles, v., n.
Langton juxta Horncastle.	Urian Kirke, pa., n.
Stixwold.	Richard Travis, v., n.
Buckenhall.	Arthur Wright, pa., n.
Horsington. / Waddingworth.	Theodore Tansey, p., pa. of both, and serveth both himself.
Gawdebie.	Robert Tailor, pa., n., non., his c. there Robert Letney, n.
Mingting.	Robert Wharf, v., p., non., his c. there the foresaied Robert Letney, n.
Wispington.	John Watson, c., n.
Bamber.	Cornelius Halfmiles, c., n.
Hemmingbie.	Thomas Caidbie, pa., n.
Edlington.	James Hamerton, v., n.
Sturton Magna.	William Semar, v., n.
Raindbie. / Stainton.	Henrie Bond, c. of both, n.
Domington.	Ralph Geoffrey, pa., n.
Stanygot.	Thomas Nailor, pa., n.
Golsbie. / Calkwell.	Thomas Rent, p., and minister of them both, serving them both himself.
Asterbie.	Christopher Parker, pa., p.
Oxcombe.	George Rowth, pa., n.
Belchforth.	John Smith, pa., n.
Fullabie.	Samuel Allen, pa., p.

Ministers that are no preachers and readers 18, where One is able in some measure to exhort.

Horncastle.

Horncastle.	Humfrie Shellie, c., n., serving Ashbie allso.
Nether Toniton.	George Cockborne, pa., p., non.
Ashbie Norcots.	Humfrie Shellie, c., n.
Upper Toniton. (c.) / Thimblebie. (pa.)	John Corie, p., and serves both himself.
Maring on the hill. / Wood Enderbie.	James Awstwicke, c., n., of them both.
Morebie.	William Witherbey [? Witherley], pa., p., d.-b.
Wilsbie.	Frauncis Purefy, pa., p., non.
Maram.	Thomas Corie, pa., p.
Haltham upon Baine.	John Salmon, pa., n., and d.-b., and allso c. of Kirckbie.

Roughton.	Thomas Timberland, pa., n.
Revesbie.	Steven Bathe, reader.

Ministers that ar no preachers and readers 5.

Hille.

Sallmonbie.	Robt. Percivell, pa., n.
Tetford.	John Key, pa., n., non., his c. Robart Allen, n.
Brinkle.	Thomas Mercer, pa., n., his reader Christofer Denys, n.
Ormesbie.	The same Thomas Mercer, pa., his c. John Jonson, n.
Langton juxta Partney.	William Simons, pa., non., his c. there Adlard Langton, pa., n.
Sansthorpe.	The same Adlard Langton, pa., n.
Harrington.	Andrew Barnet, pa., n.
Bag Enderbie.	Anthony Blackborne, pa., n.
Ashbie puerorum.	Robt. Allen, v., n., serving 2 cur[e]s.
Somersbie.	Silvester Saxton, pa., n.
Grantham.	George Cockborne, pa., p., d.-b.
Scronfield.	Thomas Maxwell, pa., n.
Wincebie.	George Sillvester, pa., n.
Hammeringham. } Asgarbie.	pa. } Roger Hunterhow, n., and serves both c. } himself.
Claxbie Pluckacre.	Frauncis Bowis, pa., n.
Hagworthingham.	Thomas Fairefax, pa., n.
Aswarbie.	Robert Coldcote, pa., n., non., his c. there Adlard Langton, n.

Ministers that are no prechers and readers 13.

Calcewathe.

Besbie.	John Somerscailes, pa., p., suspended.
Swabie.	Joseph Gibson, pa., p., suspended.
Claxbie.	William Munning, v., p., suspended.
Thedlethorpe Hellen.	Reignold Grome, pa., p., suspended.
Gaiton.	James Kaye, pa., p.
Witherne.	Nicholas Maddison, pa., p., d.-b.
Belne.	Roger Rowth, pa., p., d.-b.
Mumbie.	Allen Freere, v., p.
Well.	Richard Turpin, pa., p., non., his reader Robert Whitacre, n.
Anderbie.	Edward Plumton, pa., p.
Fallesthorpe.	Thomas Scarborow, v., able in some measure to exhort.
Albie.	Thomas Waide, v., n.
Trusthorp.	Nicholas Maddison, pa., p., non., John Padison his c., n.
Alford.	Joseph Overton, v., n.

Billesbie.	Richard Wrighte, v., n.
Willoughbie.	Libenes Sadler, pa., n.
Hoggesthorpe.	John Shawe, v., n.
Huttost.	James Partridge, v., n.
Sutton.	Frauncis Watson, c., n.
Malblethorp Marie.	Richard Candlesloie, pa., n.
Malblethorp Peter.	John Salmon, pa., n., non.
Thedlethorp All Sts.	Francis Marshall, v., n.
Totthill.	Fulke Warden, pa., n.
Strubbie.	Robert Lytster, v., n.
Maltbie.	M[r] Lilbie, pa., n., non., his c. William Litster, n.
Hannay.	William Wolley, pa., n.
Markeley.	Richard Rodes, reader.
Thoresbie. Haughe.	pa. c. } William Myles, n., and serveth both himself.
Calsbie.	John Johnson, v., n., and serveth another cure.
Oulsbie.	Robert Beane, pa., n.
Salebie.	James Thorp, v., n.
Mumbie Chapple.	William Chapman, reader.

Lowtheske.

Howth.	Robert Doughtie, v., p., and M[r] Turswell, pa., non.
Welton.	Edward Webster, pa., p.
Grimolbie.	Robert Daile, pa., p.
Saltfleetbie All Sts.	John Skiffling, pa., p., d.-b.
South Sommercots.	John Parke, pa., p.
Ludburghe.	John Graye, pa., n.
Litle Carleton.	William Hathwitts, pa., able in some measure to exhort.
Callestrop.	Richard Thornell, pa., n.
South Elkington. North Elkington.	Richard Pellson, pa. of both, able in some measure to exhort, and serveth both himself.
Fulstow.	John Willson, v., n.
Marsh Chappell.	Thomas Brooks, c., n.
Carnethorp.	John Lomley, c., n.
Connisholme.	Richard Porter, pa., n.
North Sommercots.	Richard Coldcole, v., n., d.-b.
Skidbrooke.	John Cockborne, v., n.
East Saltfleetbie.	Henrie Cramer, pa., n.
West Saltfleetbie.	M[r] Farmerie, pa., p., non., his c. Robert Blakie, n.
Maribie.	M[r] Downes, pa., non., his c. Anthony Wraie, n.
Carleton Magna.	William Hindmersh, v., n.
Castle Carleton.	George Thornedike, pa., n.
North Reston.	John Dicon, v., n.
Awthorp.	Simon Limne, pa., n.

Muckton.	Robert Beckering, pa., n.
Burwall.	[ ][1] Purley, c., n.
Ruckland. / Farforth.	v. / c. } Edward Webster, n., and serveth both.
Stewton.	Haighe Discoughe, pa., n.
Kedington.	Henrie Farrebanke, v., n.
Cockerington Leonard.	William Bowth, pa., n.
Cockerington Marie. / Alvington.	Thomas Reade, c., n., serves both.
Yarburgh.	John Johnson, pa., n.
Covenham.	Richard Farrand, pa., n.
Cawthorp.	William Plasket, n.
Utterbie. / Nun Ormesbie.	John Kelke [?], reader, serveth them both.
Fotherbie.	William East, v., n.
Wyham.	Thomas Mumbie, n.
Kelsterne.	Robert Varlie, v., n.
Gayton upon the Wolde.	Richard Bartillmew, n.
Withcall.	M[r] Bradley, pa., p., non.
Hallington.	James Gregby, v., n.
Raithby.	Edward Daile, pa., n.
Tathwell.	George Hanson, v., n.
Hangham.	John Coie, v., n.
Lytlie Grimsbie.	Richard Neale, n.

Preachers 5; Ministers that are no prechers and readers 38, wherof 2 are able in some measure to exhort.

[*Grimsby.*]

Great Grimesbie.	Robt Hundlebie, v., n.
Clee.	Thomas Robinson, c., n.
Humberstone.	William Baldie, c., n.
Tetney.	Richard Lacebie, n.
Norcotes.	Henrie Westwood, n.
Cotes Parva.	[ ][2] v., n.
Grainsbie.	Allen Holdernesse, n.
Waithe.	Edward Butterwoth, n.
Holton.	Richard Barker, n.
Skarthoo.	Hamond Hansard, n.
Briggesley.	Hugh Moodie, n.
Barnalbie.	William Toddes, n.
Bradley.	John Moore, n.
Helinge.	William Harting, n.
Alesbie.	Mathew Wabrie, reader.
Swalow.	William Andrew, n.

[1] No Christian name given in MS. [2] No name in MS.

Cayborne.	Thomas Bell, pa., n., his c. Henrie Huntington, n.
Swinhop.	John Swinco, pa., non., his c. John Cots, n. And the said John Swinco is c. at Wassingburg.
Hawrebie.	Robart Welles, n.
Randall.	William Aiscough, reader.
Cuxwold.	Edmond Varlie, non., his c. John Varley, n.
Belesbie.	Edmond Varley, pa., n., d.-b.
Thoresbie.	John Skiffling, pa., non., his c. Robt. Vesse, n.
Ashbie.	Robt. Haiwood, pa., p., d.-b.
Wattam.	John Toddes, pa., non., Richard Toule his c., n.
Lacebie.	William Bradley, d.-b., p.
Rothwell.	Robt. Haiwood, non., Humfrie Harison his c., n.
Hatclif.	Oliver Waters, p., d.-b.
Wolde Newton.	Thomas Pilkinton, pa., p.
Erebie.	William Bradley, pa., non., his c. Hen. Jackson, n.
Great Cotes.	M^r^ Sowth, pa., p.

Preachers 5. Ministers that are no preachers and readers 26.

[*Waddingham.*]

Waddingham Marie.	M^r^ Truswell, pa., p., d.-b., his c. at Switerby a member of Waddingham, S^r^ Taleforth, n.
Redborne. Hibberstone.	M^r^ Emson, n., v. of both, and serves both himself, d.-b.
Scawbie.	M^r^ Shipley, v., n.
Mannton.	S^r^ Robothome, pa., n.
Messingham.	S^r^ Wiggan, v., n.
Botteforth.	M^r^ Gorrell, v., n.
Froddingham	S^r^ Goodwin, v., n.
Flixburgh	M^r^ Browne, pa., n.
Burton juxta Stather.	S^r^ Hall, v., n., but able in some measure to exhort.
Awkbarrow.	M^r^ Pocklington, v., n.
Whitton.	M^r^ Walde, v., n.
Winteringham. Halton.	M^r^ Forman, pa. of both, n., Christopher Deacon, his c. at Winteringham, n.
Winterton.	M^r^ Webbie, v., p.
Roxbie.	M^r^ Dawson, v., n.
Risbie.	M^r^ Shawe, v., n.
Braughton.	S^r^ Robinson, pa., n.
Applebie.	M^r^ Seward, v., n.
Awthorp.	M^r^ Jacquis [?], pa., non., his c., n.
Luddington.	M^r^ Yonge, v., p., d.-b.
Croole.	M^r^ Baldwin, v., p.

Preachers 4.

Ministers that are no preachers and readers 17, wherof one is able in some measure to exhort.

[*Binbrooke.*]

Binbrooke Marie.	Richard Adamson, pa., p.
Binbrooke Gabraell.	Hugh Carter, pa., p.
East Raison.	Thomas Marshall, v., p.
Thoreswaie.	David Haterclif, pa., p.
Tevelbie.	John Lynall, v., p.
Thorneton le more.	Oliver Waters, pa., p., non., his c., n.
Linwood.	John Fox, pa., p., non., his c., n.
NorthWillingham.	John Wrighte, pa., p.
Croxbie.	Frauncis Kettelwell, n.
Claxbie.	Richard Codde, n.
Kingerbie.	Thomas Bell, n., d.-b.
Kelsie Marie.	Edmond Huddlestone, n.
Kelsie Nicholas.	William Crowder, n., d.-b.
Kirkbie.	Robart Fetherstone, n.
Uslebie.	[ ][1] Paddison, reader.
Newton.	Richard Hanson, non., his reader Phillip Lamming.
Normanbie.	Thomas Billclif, n.
Raison Draiks.	Richard Hanson, n., d.-b.
Middle Raison Tuphon.	Thomas East, n.
Stainton in le hole.	William Field, n., d.-b.
Thorganbie.	W^m^ Field, n., non., his reader Richard Langley.
Tofte.	William Crowder, non., Robert Billcliff his reader.
Walesbie.	John Northend, n., but able in some measure to exhort.
West Raison.	Thomas Stokeham, n.
Long Oresbie.	Thomas East, n.

Preachers 6.

Ministers that are no prechers and readers 18, wherof one is able to exhort.

[*Stainton.*]

Stainton by Longwath.	Hamlet Marshall, n.
Rande.	M^r^ Barfoote, p., non., Nicholas Estwood, his c., n.
Wragbie. Bullington.	v. c. } Simon Lea, n., and serves both himself.
Stainfield.	Robart Bryan, c., n.
Bardney.	M^r^ Shipphard, v., p., suspended.
Langton.	John Rawson, n.
Hatton.	Robert Wharf, pa., p., d.-b.
Panton.	Richard Bradley, pa., p., d.-b.
Sottebie.	George Gray, p.

[1] No Christian name in MS.

Benningworth.	John Herron, p.
South Willingham.	James Bancroft, pa., n.
Haniton.	Richard Twiste, p., d.-b.
Ludforth Magna.	W^m^ Hall, c. for the said Richard Twiste, non., he serves both.
Ludforth Parva.	W^m^ Halbaley, v., n.
Burghe.	Eustace Doughtie, v., n.
Biskerthorpe.	William Twiste, c., n.
Kermond.	Robert Duplidge, n.
Leggesbie.	M^r^ Coulsell, pa., p.
East Terrington.	Christopher Chapman, n.
West Terrington.	William Nailor, n.
East Barkworth.	M^r^ Skelton, pa., p., d.-b.
West Barkworth.	William Melton, pa., p.
Sixhill.	Richard Blamishard, reader.
Whickenbie.	Robart Booth, pa., p.
Lissington.	M^r^ Hutton, pa., n., d.-b.
Snelland.	Thomas Jeffraie, n.
Holton in Beckering.	M^r^ Garth, p., non., S^r^ Swift, c., n.

[*Barton upon Humber.*]

Barton upon Humber.	Richard Read, v., n., but able in some measure to exhort, and serves both churches there.
Barrow.	John Cooke, v., p.
Gonxhill.	William Sedgiwicke, v., n.
Halton upon Humber.	John Bowth, v., n., d.-b.
Kellingholme.	John Bowth, v., non., his c. John Seaman, n.
Haiburghe.	John Jackson, v., n.
Immingham.	Richard Epworth, v., n.
Stallingburghe.	Richard Harris, v., n.
Ribie.	William Pope, v., n.
Nettleton.	M^r^ Portington, pa., n.
Girsbie.	Thomas Alanbie, v., n.
Somerbie.	Robert Talor, pa., p., d.-b.
Bigbie.	Robart Freeman, pa., n.
Barnabie.	Richard Richardson, v., p., non., his c. M^r^ Everington, n.
Elsham.	M^r^ Julian, v., p.
Worlabie.	Roger Hurst, v., n., but able in some measure to exhort.
Bonderbie.	Thomas Crowder, v., n.
Saxbie.	Richard Richardson, pa., p., d.-b.
Horckstow.	M^r^ Birtche, v., p.
Forrabie.	M^r^ Stonas, p.
Thornton.	Thomas Walkington, p.
Wutton.	Thomas Newton, v., n.
Ulcebie.	John Charleworth, v., n.

Brocklesbie cum Limber parva.	Lawrence Havaley, pa., n.
Limber Magna.	Thomas Garland, v., n.
Croxton.	Thomas Sugden, p.
Kerington.	Thomas Draiks, v., n., but able in some measure to exhort.
Wrawbie.	John Tomson, n.
Cadney.	John Tinke, n.
Kelebie.	Robart Lord, reader.
Cacksters.	Mathew Marshall, v., n., d.-b., and serves allso at Clixbie, which is a member of Cacsters prebend, and parcell of his vicarage.
North Kelsey.	The saide Mathew Marshall, v., non., Clemens Elson, c., n.
Holton.	a member of Cacsters prebend, Robert Tison, reader there.
Searbie.	Thomas Leach, v., n.
Milton Rose.	Ralph Sprigonell, reader.

Preachers 9.

Ministers that are no prechers and readers 26, wherof 2 are able in some measure to exhort.

[*Corringham.*]

Corringham.	Martin Boniface, p., non., his c. Robert Poste, n.
Heapham.	Henrie Bilbie, n.
Springthorp.	The said Mar. Boniface, d.-b., resident.
Pillham.	Ralph Wraye, pa., n.
Bliton.	Robert Wray, v., d.-b., n.
Langhton.	S^r^ Bull, v., n.
Scotter.	M^r^ Dawbeny, pa., p.
Northorp. } Graningham. }	M^r^ Wilson, pa. of Graningham, non., his c. S^r^ Robothom serves them both, n.
Gainsburgh.	M^r^ Jackson, v., n.
Lea.	S^r^ Smith, pa., n.
Owstone.	M^r^ Otterbie, v., p.
Haxey.	M^r^ Newland, p., d.-b.
Epworth.	M^r^ Harris, pa., non., n., his c. Thomas Limme, n.
Belton.	M^r^ Holden, p.
Wroote.	S^r^ Dobson, n.
Kirton.	M^r^ Nailor, p.

Serving two cures 3 [*sic*, 1].

Aslackho.

Cammeringham.	Simon Arrowsmith, v., n.
Ingham.	Thomas Waker, v., n.
Fillingham.	Henrie Jevener, c., n., and serves for Balioll Colledge.

Glentworth. Cotes.	v. c. } Sr Beverley, n., and serveth them both.
Willoughton.	Nicholas Ribie, v., n.
Bliborough.	Mr Hill, pa., p.
Waddingham Petri.	Sr Banister, pa., n.
Canibie.	Sr Lamming, pa., n.
Normanbie.	Sr Clearke, c., n., serving also at Saxbey.
Ownebie.	Mr Wright, pa., p.
Saxbie.	The foresaid Sr Clearke, v. there.
Spridlington.	Mr Shaw, pa., n.
Hanworth.	Sr Orham, pa., n.
Hackthorne.	Mr Nelson, v., p.
Glentham.	Mathew Walker, v., n.
Bushop Nortrum [?].	Richard Birkit, n.
Hemswell.	Sr Kitchenman, n.
Harpeswell.	Edward Hudson, c., n.

Preachers 3.

Laures.

Torksey.	Mr Bradley, p., suspended.
Marton.	Sr Newton, v., n.
Gaite Burton.	Mr Walpoole, pa., n., non., William Hanson his c., n.
Knath.	Sr Tailor, c., n.
Ketlethorp.	Mr Becke, pa., p.
Newton.	Sr Bee, v., n.
Saxillbie.	Mr Huddlestone, p., suspended.
Broxholme.	Mr Walsh, able to preach, tho[u]gh not licensed.
Upton.	Thomas Damport, v., n.
Fliskerton.	Mr Sudley, p.
Brottelsbie.	Mr Luddington, d.-b., licensed p.
Keepham.	Vincent Soar, v., n., and serveth Gratwell.
Willingham juxta Stowe.	Richard Richardson, n.
Faldingworth.	Sr Pitman, n.
Scotherne.	Hamlet Marshall, d.-b., n.
Sudbrooke.	Sr Wright, n.
Cherry Willingham.	John Welsh, n.
Histrop.	Mr Luddington, pa., non., his c. Henry Leach, n.
Stow.	Mr Shepperd, non., John Beswicke, his c., n.
Skampton.	Sr Leake, n.
South Carleton.	Mr Knox, n.
Risham.	Sr Herd, d.-b., n.
North Carleton.	Mr Talour, non., his c. is John Johnson, n.

Snarforth.	William Pell, n., but able in some measure to exhort.
Netlam.	A c. there, n.
Buslingthorp.	M^r^ Witherley, non., p., without c.
Burton juxta Lincolne.	George Huddlestone, n.
Fristhorp.	M^r^ Diggles, non., his c. S^r^ Nailor, n.
Dunham.	M^r^ Nelson, d.-b., serving both this and Hackthorne, p.
Wellton.	William Hallidaiee, n.

Preachers 6.

No prechers and readers 21, wherof one is able in some measure to exhort.

[A summary for the 15 above deaneries follows:]

Preachers	79
Ministers that are no Prechers and readers	281
Double Beneficed (wherof prechers 21)	46
Non-residentes	49
Suspended (all preachers)	9

Grapho.

Deddington.	S^r^ Bethell, n., c. for M^r^ German, reader at Lincolne.
Thorp on the hill.	M^r^ Ezekiel Dubb, p., d.-b.
North Searle.	S^r^ Richard Cooke, n.
Egle.	S^r^ George, c., n.
Skellingthorp.	S^r^ Robert Hammon, reader.
Yarborow.	S^r^ James Wullfindine, able in some measure to exhort.
North Hikam.	William Bartley, reader.
South Hikam.	S^r^ Tho. Crafoote [?], n., c. for M^r^ Vauxe.
Basingham.	M^r^ Vauxe, p.
North Disney.	S^r^ Willson, n.
Stableford.	S^r^ Richard Caporne, n.
Cavelton in Moreland.	M^r^ Kellet, p., suspended.
Skinhand.	M^r^ Nelson, p., suspended.
Wellborne.	M^r^ Francis Trigge, able to exhort.
Wellingore.	S^r^ Tindall, n.
Wanibie.	S^r^ Tho. Milner, n., c. of M^r^ Power, non.
Swinderbie.	S^r^ James Mountfort, reader there and in another place.
Boothbie.	M^r^ Richard Holdsworth, p., suspended.
Coolebie.	S^r^ William Longe, n.
Harmstone.	S^r^ Constantine Harrison, able in some measure to exhort.
Boletham.	M^r^ Thomas Fulbecke, p., suspended.

Canwicke.	S[r] George Codd, n.
Bracebridge.	the same S[r] George Codde, c. for S[r] Martin Crosfield, non.

Preachers (whereof 4 are suspended and 2 d.-b.) 6.

Unpreaching Ministers (wherof 2 are readers, and 2 able to exhort and one serveth two cures) 16.

Daniel Desney[1].	John Arnolld.	Christopher Wepster.
William Dackham.	Robert Thorpe.	

Lafford.

South Rime.	Thomas Duffield, n.
Anwicke.	Matthew Tomson, n.
Buskington.	James Smith and William Glenn, both n., but able in some measure to exhort.
Digbie.	John Pawfreman, n.
Rouston.	S[r] Hickson, n.
Asbie.	Tho. Cocher, n., but able in some measure to instructe.
Brownswell.	Holdsworth, n.
Cranewell.	Thomas Johnson, n.
Lessingham.	Roger Winthorpe, n., c. for John Warener and George Cocket, both non.
Rawsbie.	John Talbot, n.
Quarington.	Robert Barton, n.
Swarebie.	Edmund Parson, n.
Onesbie.	Michaell Beane, n.
Helpringham.	Roger Diton, n.
Great Haile.	Thomas Warde, n.
Heckington.	Thomas Morley, n.
Howell.	Robart Wells, n.
Ewerbie.	Thomas Humbleton, n.
Asgarbie.	John Gwerston, n.
Kirkebie.	John Whelpdaile, n.
Eveden.	Ralph Wright, reader for M[r] Canterell, n.
Strekington.	Richard Ratesford, n.
Dorrington. } Blockhome. }	William Bore, n., d.-b.
Burton Pepperdine.	George Gammon, n., d.-b.
Sleford.	George Cocket, d.-b., able in some measure to instruct.
Aswerbie.	William Canterell, p., d.-b.
Silke.	Willoughbie Hughe, p., suspended.
Ingolsbie.	M[r] Daniell, p., suspended.

[1] Henceforth the names of the witnesses are given at the foot of the lists.

Preachers (wherof 2 are d.-b. and 2 suspended) 4.

Unpreaching ministers and readers (wherof 2 are able in some measure to exhort and 2 d.-b.) 24.

Robert Carre. Edward Brawklesbie. Henrie Wingfield.

Langoe.

Waddington.	M^r^ John Heard, p., d.-b., S^r^ Gee his c. there, reader.
Washingbrough.	M^r^ Tod, non., his c. S^r^ John Denis, n.
Bramson.	M^r^ John Winckle, p.
Potter Hanworth.	M^r^ Bedford, n., able in some measure to instruct.
Nockton.	S^r^ William Brooks, n.
Donstone.	S^r^ Hugh Devis, n.
Metheringham.	S^r^ Robert Walker, n., able in some measure to exhorte.
Blankney.	S^r^ Rice Baines, n., but learned.
Kerckby Greene.	S^r^ John Gammon, p., but of verie mean giftes, and d.-b.
Scopwicke.	S^r^ Hugh Bradley, n., able in some measure to instruct.
Timberland.	S^r^ John Whale, n., but able in some measure to exhorte.
Billingay.	S^r^ John Johnson, n., c. to S^r^ Ralph Palfreman.

Preachers (wherof 2 are d.-b.) 3.

Unpreaching ministers and readers (wherof 4 are able in some measure to exhorte) 10.

Charles Huszei. Richard Enderbie. Steven [1].
John Quarlesse. Edward Goldsborough. Anthonie Ouldfield.
Nicholas Sutton.

Lincoln.

Marie Magdalen.	M^r^ Digges, proctor in the spirituall courtes, n., d.-b.
St. Buttolph.	S^r^ William Marshall, n.
St. Peter at Gates.	S^r^ Tailor, n.
St. Marks.	S^r^ Rindar, n.
St. Marie.	S^r^ John Heard, n., d.-b.
St. Swithen. / St. Nicholas.	S^r^ Robert Sergeant, n., d.-b.
St. Benedict.	S^r^ John Silvester, n.
St. Peters at Arches. / St. Michaell.	S^r^ Adam Gerstead, n., d.-b.
St. Martin.	Gregorie Trigge, reader.
St. Paul.	S^r^ James Beast, n.

[1] Blank in MS.

St. Peter in Eastgate. — S^r Robert Nicholson, reader.

St. Margaret. — S^r Ethelbard Slade, n.

Martin Mason. John Clarke. William Hall.
Thomas Winterburne. Thomas Swift. Richard Smith.
Robart Rishworth. Leonard Carre.

Loueden.

Hough. — Charles Slacke, n., c. for S^r Richard Lange, non., d.-b.

Howgham. — Thomas Farmworth, n., c. to Nicholas Sheppheard, a good p., and learned.

Clapoole Southpart. — Thomas Towneroe, n.

Stabton. — John Potter, n., but able to exhort in some measure.

Beckingham. — John Swinscough, n., c. to John Flower, departed this life.

Brantibroughton. — James Knox, n., c. to M^r Robinson, non.

Fulbecke. — Humfrey Wadeworth, n., c. to the aforesaide M^r Robinson, resident.

Leadman. — John Shaw, n., c. to Richard Lange, resident.

Caithorpe. — Francis Babbington, a learned man, and his c. John Vannie, n.

Carelton Scrop. — William Pantell, n., but able to instruct.

Normanton. — Richard Warener, n., but able in some measure to instruct, d.-b.

Anckester. — Richard Carter, n.

Westborow. — Wilson, p., d.-b.

Leadnam. — Richard Lange, p., d.-b.

Fulbeck. — M^r Robinson, p., d.-b.

Bennington. — M^r Bromehead, n.

Anthonie Thorold. Robart Cappe. John Riggs.
Edmond Thorold. Christopher Berisford.

Stafford and Nesse.

James Deeping. — John Forward, n.

Tallington. — Edmund Freston, n.

Barome. — Gilbert Ward, n.

Gretford. — Thomas Rest, n., c. for M^r Howe, plurifiêd and non.

Stowe. — James Walls, n.

Thurlebie. — Robart Hassall, n.

Carelbie. — Robart Jackson, n.

Langtaughte. — Robart Gregg, n.

Beadehouse in Stamfor. — Warden Peter Rowthe, n.

Buston. — Hugh Standish, able to exhort.

Braceborone.	George Fennhead, n., but able in some measure to exhorte.
Market Deeping.	Richard Livelie, p., d.-b.
Uffington.	John Steet [?], p., d.-b.
All Hallows in Stanford.	John Hanson, p., d.-b.
Michaell in Stanford.	John Mossey, p.
Johns in Stanford.	Richard Snoden, p.
Georges in Stanford.	William Strafford, p., d.-b.
West Deeping.	Anthony Hunt, p., suspended.

Preachers, wherof 4 are d.-b., and one suspended 7.

Unpreaching ministers, wherof 2 are able in some measure to exhort 11.

John Harrington. Bartholomew Armin. Gabriell Savell.

Arland[1].

Norton.	Thomas Franke, n.
Hackenbie.	Thomas Gammon, n.
Donesbie.	William Boulton, n.
Rignigale.	Robert Collingwood, n., d.-b.
Dowesbie.	Robart Buckbery, n.
Sempringham.	Roger Rodeat [?], n.
Billingborow.	John White, n., but able in some measure to exhort.
Swaton.	Richard Carington, n.
Osbornebie.	Miles Whale, n., non., his c. John Williamson, n.
Scotwilloughbie.	Humfrey Walwen, n.
Demblebie.	Michaell Beane, n., c. to John Gammon, non.
Pikeworth.	Robert Cocke, n., in some measure able to exhort.
Wallcot.	Richard Atkinson, n.
Flockingham.	M[r] Jackson, n.
Reckingham.	Nicholas Anthonie, n.
Asellbie.	Robart Maiborne, n.
Kirkbie Underwood.	James Monckerife, n.
Borne.	M[r] Forster, p.
Horbling.	Richard Harison, p.
Newton.	The aforesaide Richard Atkinson, n., c. there for Geo. Gammon.

Preachers 2.

Unpreaching Ministers, wherof one d.-b. 17.

John Harrington. Richard More.
Bartholomew Armin. Gabriell Savell.
John Pike, Alderman of Grantam.

[1] Aveland.

Grantham.

Grantham.	Richard Dapherne, n., c. for Mr Travers.
Walstrop.	Thomas Bennet, n.
Sidbrooke. Allington.	Robert Gibson, n., d.-b.
Allington.	Simon Butrie, able to exhort.
Barroughbie.	John Foster, n.
Gunnerbie.	Henry Leveret, n., c. to Mr Travers.
Belton.	Mr Pilkington, n., c. to Mr Prat, non.
Siston.	Richard Tomlinson, n.
Barkeston.	John Batley, n.
Hummington.	Richard Gase, n.
Willford.	Richard Stevens, n.
Haither.	Leonard Towne, n., his reader Simon Ogden.
Brasebie.	Turnbull, n.
Haisbie.	Mr Bordman, n.
Supperton.	Samuel Lacke, n.
Ropsley.	John Askew, n.
Lundonthorp.	John Robothom, n.
Bouthbie-Pannell.	Ambrose Warde, n.
Great Panton.	Christopher Welbie, n.
Little Panton.	James Griffin, n.
Strawxton.	Thomas Wawker, n.
Wellbie.	Thomas Gase, able in some measure to exhort.
Harlaxton.	Ralph Cawverley, p., d.-b.
Somerbie.	Mr Cornwell, p., d.-b.
Grantham.	Humfrey Travers, p., d.-b. in the same Towne.
Denton.	Anthonie Whitehead, p.

John Peake, Alderman of Grantham. Bartholomew Armyn.

Beltisloe.

Basingthorp.	Mr Blackborne, n.
Stoke.	Thomas Evat, n.
Stoke Hawks.	n., c. to Mr Wetherby, having 3 benefices.
Cowlsterworth.	James Wadestone, n.
Stevenbie.	Mathew Browne, n.
Ganbie.	Mr Wells, n., c. to Richard Richardson.
Irenam.	Mr Tonson, able to exhort, c. to John Hanson.
Havington.	Thomas Daile, n.
Ednam.	Robart Mallerie, n.
Swinstead. Creton.	William Nicholls, able to exhort, d.-b.
Swafield.	John Minnesse, able to exhort.
Bitchfield.	Richard Edwards, n.
Corbie.	Richard Elam, n.
Carebie.	William Brown, n.
Bitham.	Mr Jele, able to exhort.
Little Bitham.	John Watson, n.

Skillington.	Thomas Beare, n.
North Witham.	M^r^ Sandes, n.
Ednam.	Richard Allen, p., suspended.
Witham.	Robart Crossedale, p.
Burton.	M^r^ Pollard, p.
South Witham.	Bennit Smith, n.

John Peake, Alderman of Grantham. Richard More.
Bartholomew Armyn. Gabriell Savell.

North Holland.

Skerbeck.	M^r^ Tuckney, n., c. for M^r^ Prat, non.
Freston.	The place voide.
Butterweeke.	M^r^ Worme, n.
Bennington.	M^r^ Britan, n.
Leverton.	Philip Lapton, c. for M^r^ Williams, non.
Leake.	M^r^ Bell, n.
Wrangle.	S^r^ Nicholas, n.
Gosberton.	M^r^ Thornton, n.
Quadrin.	M^r^ Coppinger, able to exhort.
Donnington.	M^r^ Browne, n.
Swinshead.	M^r^ Balderston, n.
Wigtaught.	M^r^ Billingsley, Junior, n.
Alderkirke.	M^r^ Cartwright, able to exhort. } Both c. to M^r^
Folsodicke.	M^r^ Skipworth, n. } Fletcher, non.
Wiberton.	Mr Tomson, n., c. to M^r^ Caverlei, non.
Frampton.	M^r^ Howston, n.
Kirkton.	M^r^ Harison, p.
Sutterton.	M^r^ Flower, p.
Boston.	M^r^ Worship, p.
Fishtaught.	M^r^ Dearam, p., d.-b.
Bigker.	M^r^ Billingsley, Senior, p.
Brothertaught.	Henrie Holland, reader.

George Earle. Francis Robartson. Leonard Roper.
William Darbie. John Hockton. Arthur Wallpole.
John Cawtherie. William Callow. Ed. Holland.
Robart Towneley. Jasper Wolmer. Phillip Lockton.
Edwin Hunston.

South Holland.

Sutton St Maries.	M^r^ Barkwaie, n.
Gedney.	M^r^ Abraham, able in some measure to exhorte, c. to M^r^ Newland, non.
Holbich.	M^r^ West, n.
Whaplod.	M^r^ Frekingham, able in some measure to exhort.
Molton.	M^r^ Leach, n.

Weston.	Mr Collier, n.
Pinchbacke.	Mr Walpoole, n., d.-b.
Crowland.	Mr Fairechilde, n.
Surflet.	Mr Tailour, n.
Lutton in Sutton.	Mr Dontefaire, n.
St. James.	Mr Graveley, n.
St. Edmundes.	Mr Forster, n.
Gedney Femie.	Mr Hodgekinson, n.
Whaplod Drove.	Mr Halford, n.
Cubbet.	Mr Sellers, n.
Tid St. Maries.	Mr Wake, p.
Fleet.	Mr Wilton, p.
Spalding.	Mr Williams, p., d.-b.

Robert Carre.	Robart Pulvertaught.	Rainold Hill.
Richard Ogle.	Arthur Walpoole.	John Ogle.
John Gamlin.	John Walpoole.	Charles Browne.
Mathew Gamlin.	Henrie Adam.	John Key.

OXFORD AND OXFORDSHIRE.

A SURVAIE OF THE STATE OF THE MINISTERIE IN OXFORDSHIRE[1].

1. *Binfield Hundred.*

Town	Patron	Impropriation or no	The Incumbent His residency	The Curates Name His habilitie	What dutie is performed
Dunsden and Eie	Belonging to Sunning			Mr Barkshire, v., a verie meane man	
Shiplack and Lachebrooke	Eton Colledge	I.	Mr Ploiden hath the benefite	Robert Lewis, v., a simple man	no preachinge at all
Hapsden and Boulney	Humfrei Forster, Esquier, Anthony Elmes, gent.	N.	Mr Elmes hath the benefite. Robert Rand, pa., n.	Richard Bennet, c., of no sufficiencye	no preaching
Rotherfield pepper	Francis Stonou [?]	N.	William Cheshire, pa., n.	Mr Crutche, c., insufficient	Preaching quarterlye
Mapleditham Gorney	Eton Colledge	I.	Thomas Mathew, pa., r.	A graduat in the Universitie and of good sufficiencie	Litle preaching
Rotherfield Ginies	Sir Frauncis Knollis	N.	Christopher Alnot, pa., r.	Of reasonable sufficiencie	preaching quarterlye
Bixe Gibbon & Bixbrond	Dame Cecill Stonor	N.	William Chesall, r.	Of reasonable sufficiencye	litle preaching
Caversham	Christchurche in Oxford	I.	William Stillward, gent., pa. by vertue of a lease	Robert Jackson, a verie meane man	litle preaching

[1] Abbreviations used in this item: I. = impropriation; N. = no impropriation; pa. = parson; v. = vicar; c. = curate; r. = resident; n. = non-resident; p. = preacher; n.-p. = no preacher.

2. *Lantree Hundred.*

Town	Patron	Impropriation or no	The Incumbent His residency	The Curates name His habilitie	What dutie is performed
Stoke Mermion & Checkenden	Mr Libbe, gent.	N.	Mr Libbe hath the benefite by vertue of a lease	William Chadwick, a verie insufficient man	Litle preaching, but quarterlye
Stoke Basset cum Ipsden	St. Johns Colledge in Cambridge	I.	Mr Henry Stonor, gent., hath the benefit by lease	Thomas Leache, v., a bachelor in divinitie, verie learned, and verie able to discharge the dutie	Quarter sermons
Mongewell	Marie Barton, Widow	N.	William Molins hath the benefit by a lease	Andrew Ashton, a verie insufficient man	Litle preaching
Newnam Morren	St. Johns Colledge in Cambridge	I.	Thomas Leach, n.	Andrew Ashton, above mentioned	quarter sermons
Goring and Batehampton	Mr Calton, gent.	N.	William Whistler, yeoman, hath a lease of it	Sr Richard, one insufficient	Quarter sermons
Cromersbe	The Q. Matie	N.	Evance Roberts	Of meane abilitie	Quarter sermons
Whitchurche	The Qu. Matie	N.	Mr Horwood, M.A., but never preacheth, r.		Quarter sermons
[1] Haselye magna cum parva, Lachford magna Ricot cum parva	Eton Colledge or Windsore	I.	Mr Tuke, n.	Richard Lenthale, of meane sufficiencie	No preaching
Draycot					
Britwell	Mr Carlton	N.	Mr Dr Westphaling, n. for the most parte	Sr Hale, one of reasonable sufficiencie	Sermons often when Mr Dr Westphaling cometh
Esinden	Martin Colledge in Oxford		Owen Robarts, r.	Of meane sufficiencie	Quarter sermons

[1] As MS.

Town	Patron	Impropriation or no	The Incumbent His residency	The Curates Name His habilitie	What dutie is performed
Cuxham	Martin Colledge aforesaide		Robart Worall, r.	Of reasonable sufficiencie	Quarter sermons
Newnton cum membris	Owen Oglethorp Esquier	N.	M^{r} D^{r} Hovendine, n.	William Bennet, of meane abilitye	Some sermons by diverse of Oxford
Britwell Prior	Owen Oglethorpe praedictus	N.	M^{r} Thomas Warcup, B.A., r.	Of meane abilitye	Quarter sermons
Berwick cum membris	Christchurche in Oxford	I.	M^{r} Giles Laurence, n.	M^{r} Molins, of meane abilitye	Quarter sermons
Chalgate	Christchurche in Oxford	I.		M^{r} Arthur Lawrence, M.A.	Preacheth sometimes
Ewelme	The Q. Ma^{tie}	N.	M^{r} Thomas Blague, often at the court	Edward Hergrove, of reasonable sufficiencie	Sermons when M^{r} Blague is there manye times
Swincomb	The Q. Ma^{tie}	N.	M^{r} Hiches, r.	Of meane sufficiencye	Litle or no preaching
Huntercomb	Ralph Spier, yeoman	N.	M^{r} Robart Butlar	Of very good sufficiencye and great honesty	Often preaching
Bensington	Christchurch in Oxford	I.	Sir Francis Knollis hath a lease of it	M^{r} Edward Molins above mentioned	Seldome preaching
Waiborough	Corpus Christi Colledge in Oxon.	I.	M^{r} Owen Oglethorpe hath a lease of it	S^{r} Edwards, of meane abilitie	Quarter sermons

3. *Villa de Henley.*

Henley	Episcopus Roffensis	N.	M^{r} Wagstaffe, not allwaies resident, but verye honest and verie well learned	S^{r} Webbe, of good sufficiencie and verie great honestie	Continuall preaching

4. *Bullington Hundred.*

Town	Patron	Impropriation or no	The Incumbent His residency	The Curates Name His habilitie	What dutie is performed
Iflye	Mr Napper	I.	Mr Nurse, v., r.	no preacher	
Cowlye	Christchurch	I.		Mr Wright, no preacher	
Newnam Courtney	Mr Thomas Norris	N.	Mr Jeames, r.	no preacher	
Cadsden	Lord Chauncelor	I.	Mr Marker, v., n.	Mr Cooke, no preacher	
Samford	Mr Powell	I.		Mr Nourse, no preacher[s]	
Horsepath	Magdalen colledge in Oxford	N.		Sr Perce, no preacher	
Gasington	Trinitie colledge in Oxon.	N.	Dr Geldar, n.	Mr Smart, no preacher	
Elsfield	Mr Pudsye	N.	Mr Griffin, student in Oxon.	no preacher	
Marson	Sr Christopher Browne	I.		Sr Dike, stipendarie c., no preacher	
Heddington	Sr Christopher Browne	I.		Mr Lowe, no preacher	
Watereton	Mr Cromwel Ley	N.	Mr Morgan, pa., r.	no preacher	
Stanton St. Johns	New colledge in Oxford	N.	Dr Culpepper, n.	no preacher	
Forrest Hill					
Haulton	Sr Christopher Browne	N.	Mr Price, r.	no preacher	

5. *Dorchester Hundred.*

Bauldwin	Queenes colledge in Oxford	N.	Mr Humfrey, r.	p.	
Dorchester	Mr Feteplaie	I.		Sr Norris, n.-p.	
Draiton	Christchurch in Oxford	I.		Martin Wright, n.-p.	
Studdham	The Queenes Majestie	I.		Sr Robart, n.-p.	
Bircot	No Chappell, but belongeth to Dorchester				
Eleston	Mr Pollard	I.		Martin Wright, n.-p.	

6. *Tame Hundred.*

Town	Patron	Impropriation or no	The Incumbent His residency	The Curates Name His habilitie	What dutie is performed
Waterstoke	Mr Cave [?]	N.	Statwicke, student in Oxon.	p.	
Alberrie	Lorde Norrice	N.	Mr Osborne, r.	n.-p.	
Haslie	The Q. Matie	N.	Mr Teuke, n.	Mr Lentall, n.-p.	
Milton	A prebend of Lincolne	I.	Mr ——, sometime r.	n.-p.	
Thame	Mr Thinne	I.	Mr Hall, v., r.	p.	

A more particular view of Tame hundred by chappells belonging to it.

Great Milton. } One Parish, an unpreaching minister, a vicarage, endowed, the bishop of Lincolne patrone.
Litle Milton. }

Aberrye. } An unpreaching minister, patrone the La. of Thame and the Lo. Norris; Maister Osborne, a vicar
Teddington. } endowed, r.

Ascott. within the parish of Milton, a Chappell, but no Curate at all.

Waterstoke. pa., Boile or Langley, an unpreaching minister, Mr Cave patron.

Thame. An unpreaching minister, Hall, I., with the v. endowed, the lord Norris patron.

Moreton. Within the parish of Thame, and resorteth to Thame.

Weston. Within the parish of Thame, a Chappel, but no c. at all.

Tetseworth. An unpreaching minister belonging to Thame, and a c. founde by the farmour of the Impropriation.

7. *Chipping norton deanrie.*

Hookenorton.	Mr John Croker, which findeth a c.	I.		Mr Ralphe Allen, n.-p.	
Role Wright Magna.		N.			
Kencam.		N.	Dr James, r. sometimes	p.	Usuallie when he is r.
Churchill.		I.	Mr Humfrey Bagley, v., n.		

Town	Patron	Impropriation or no	The Incumbent His residency	The Curates Name His habilitie	What dutie is performed
Shipton under Whichwood	I. and Prebend unto Salisburie, Mr Foxof being pa. and prebend		William Masters, r., v.	p.	Usually everie Sabaoth
Ascot belonging to the parsonage of Shippton above named		I.		Mr John De banke, n.-p.	
Cornwall		N.	William Horne, r.	n.-p.	
Charlburie		I.	Mr Floide, v., n.		
Chadlington, a chappell annexed to Charlburie				Mr Higgines, p.	
Southampton, a chappell annexed to Charlburie					
Role Wright parva		N.	Mr Richarde Hudson, r.	Mr Locke, no preachers	
Spillisburie		I.	Mr Henry Sadler, v., r.	n.-p.	
Eustone		I.	Mr Thomas Borne, v., r.	n.-p.	
Chipping norton		I. to the cloase of Gloucester	Mr John Lancaster, v., r.	n.-p.	
Swanford	Lad. Paulet	N.	Mr Morgan Williams, r.	p.	sometimes
Chastleton		N.	Mr Robarte Windle, r.	n.-p.	
Salford		N.	Mr Joh. Greene, r.	n.-p.	
Sarsden		N.	Mr William Berde, n., lying at Oxford	n.-p.	
Heythorp	Mr Ashirfield	N.	Mr Christopher Lee, r.	n.-p.	
Fyfield		I. to Salysburye		Mr Thomas White, n.-p.	
Idburie		I. to Salysburie		Mr Tho. White aforenamed, n.-p.	

8. *Dedington deanrie.*

Dedington Clifton		I. to Christchurche in Oxford	Mr Phillyp Lodwell, v., r.	n.-p.	
			Mr Edwarde Meeke, v., r.	n.-p.	
Barford St Michaëls	Mr George Skinner	I. to the saide Mr Skinner			

Town	Patron	Impropriation or no	The Incumbent His residency	The Curates name His habilitie	What dutie is performed
Barford St. Johns, a chappell annexed to the vicarage of Adderburye				Mr William Patten, n.-p.	
South Newton		I. to Exeter colledge in Oxford	Mr Oliver Orwell, v., r.	n.-p.	
Millcombe, a donative annexed to the vicarage of Bloxam				Mr John Buggie, n.-p.	
Draighton	Mr Webbe	N.	Mr Simon Bonde, pa., r.	n.-p.	
Roxton		I. to Mr Pope, who findeth a c.		Mr William, n.-p.	
Balscot, a chappell annexed to Roxton				The said Mr William, n.-p.	
Exwell, a chappell annexed to Swakliffe Vicaredge				Mr Solomon Craker, n.-p.	
Ankerton	Christopher Lidiate	N.	Mr John Calcotte, pa., r.	n.-p.	
Shitford, a chappell				Mr Solomon Craker above named, n.-p.	
Great Tewe	Mr Hercules Ransforde	I. to Mr Ransford	Mr Edmunde Bradford, v., r.	n.-p.	
Cadmarton or Todmarton	Lad. Paulet	N.	Mr Thurstan Standish, pa., r.	n.-p.	
Nether Worton, a chappell donative, annexed to Great Tewe aforesaide				Mr Halton, c., r., p.	preacheth sometimes
Adderburie	New colledge in Oxford	I. to the saide colledge	Mr Christopher Rawlins, v., r., p.	Mr William Jenkins	The v. preacheth his quarter sermons in Adderburie
Boddicat, a chappell annexed to the vicaredge of Adderburie				Mr Parker, p.	He preacheth sometimes
Swakliffe	New colledge in Oxford	I. to the same colledge	Mr John Craker, v., n., but yieldes all the commodity therof	Mr Petiver, c., r., p.	He preacheth sometimes
Broughton	Mr Richard Fines	N.	Mr John Craker, pa., r.	p.	He preacheth usuallye everie Sabboth at his charge, and sometime at other places
Wigginton	Lad. Paulet	N.	Mr Thomas Chewe, pa., r.	p.	He precheth most commonly everie Sabboth at his charge and sometimes in other places

Town	Patron	Impropriation or no	The Incumbent His residency	The Curates name His habilitie	What dutie is performed
Bloxam Milton	Eton Colledg.	I. to the same colledge	Mr Thomas Lovell, v., r.	p.	He precheth usuallie everie Saboth and catechiseth
Hanwell	Mr Anthony Cope	N.	The livinge is Vacant	Mr Jonas Wheelur, r., p.	He preacheth everie Saboth and once in the weeke daies
Over Worton		N.	Mr Hugh ap Richard, pa., n.	p.	

Certaine peculiars in Oxfordshier about Banburye.

Horlie	The vicarage a peculiar Jurisdiction belonging to the Cathedrall church of Lincolne	I. to her Matie, and given to the L. Semer	Mr Hugh ap Richard, v., r., p.		He preacheth sometimes
Horton, a chappell annexed to the saide vicarage of Horley				Mr John Bailye, n.-p.	
Banburye	Her Maty. The vicarage a peculiar, belonging to Lincoln aforesaid	I. to her maty	Mr Thomas Brasbridge, v., r., p.		Everie Sabaoth he preacheth
Cropredie	her matie. The vicarage a peculiar, belonging to Lincolne aforesaid	The parsonage is I. to her matie	Mr Hollowaye, v., r., p.		He preacheth his quarter sermons at his parish church and chappells and some time els where
Wardenton Mollenton Cleadon	Chappells annexed to the vicarage of Cropredie aforesaied			Mr Allen Towne, n.-p. Mr William Sanders, n.-p. Mr Christopher Polley, n.-p.	

9. *Wotton hundred and Woodstocke deanrye.*

Town	Patron	Impropriation or no	The Incumbent His residency	The Curates name His habilitie	What dutie is performed
Rousham			Mr Nicholas Norwood, rector, r., p.		But how he dischargeth his dutye I can not learne
Stanton Harcourt		The parsonage is I.	Thomas Butler, v., r., but a verye simple scholer, n.-p.		
Southlygh capella, annexa Stanton Harcourt				Served by the same c. that Stanton harcourt is	
Eversham		Parsonage is I.	Mr Emot, v., r. He is an ancient M.A., p., but hath bene suspected in religion, what he is I know not		He preacheth now and then
Cassington			Mr William Spenser, n.		
Yardington, it is not to be found in the register		Parsonage I.	Hugh Evans, v., n.-p.		
Wolvercote. It is a chappel of ease belonging to St. Peters, which is in Merton colledges gift					
Kidlington		Parsonage I.	The Vicarage belongeth to the rector of Excetor colledge, who is seldome resident	Scarce a minister	Never preacheth
Shipton upon Charwell			Mr John Gille, rector, r., n.-p.		
Tackley			Robert Windle, rector, he was once a shoemaker, now r.		
Woodstock cappella annexa ad Bladon				Anthonye Noble	
Bladon			Mr Harrice, rector, principal of Brasenose, r. for the most part		
Wooton			Mr John Taileford, rector, n., p.		He preacheth sometimes

Town	Patron	Impropriation or no	The Incumbent His residency	The Curates name His habilitie	What dutie is performed
Baybrooks			Mr Cougly of Queenes colledge, rector, r.	He serveth the cure himself	He is able to preach, and I thinke doth
Longe courte		I. to Lincolne colledge		John House, c.	
Watercaton				Thomas Butler, c., n.-p.	
Harborow			John Butters, rector, r.	He is thought abroad a very simple clearke	
Stansfield [?]			John Paulius, rector, r., n.-p.		
Wilcot	Mr Porren of Wilcot		Simon Johnson, rector, r. everie holidaie, otherwise dwelling 10 mile off[f]. He is no great Clerk		
North Lygh		Parsonage I. to a spittlehouse in London	Thomas Tailour, v., r., n.-p.		
North Aston	Mr Edward Lee		John Lee, v., r., n.-p.	Vacant	
Dunstue	Mr Watson hath the parsonage, we know not how		Radulph, v., r., n.-p., a masse priest		
Middle Aston Ledwell. I finde not in the register					
Westcot Barton	Mr Couper of Glimpton		Mr Gregson, late of Newe colledge, r., a good scholler, p.		He is diligent and precheth everie Sundaye and holidaye
Steple Aston	Brasenose colledge		John Carpenter, rector, r., n.-p.		
Steple Barton Lewes	I cannot find in the regester	I. to Mr Croker	Sr Smith, v., n.-p., in Oxford gaole for debt	Mr Waye, c., p.	
Middle Barton			Sr Smith, n.-p.		
Sanford	Mr Huggins, a merchant, hath the parsonage		Peter Lewx, v., r.	Mr Waie	He preacheth sometimes
Glimpton	Mr Couper		William Woodword, rector, r., n.-p.		

Town	Patron	Impropriation or no	The Incumbent His residency	The Curates name His habilitie	What dutie is performed
Kiddington.	Mr Babbington holdeth the parsonage. Whether he be patrone or not we cannot learne		Thomas Hancombe, rector, r., n.-p.		
Cogges		I. to Eaton colledge		Nicholas Yealt, c. If he can read, it is all, for he cannot read well	
Barton magna			Sr Peter Lewx, v., n.		

The hundred of Lewknor,
omitted in that generall survei of Oxfordshier which was exhibited to the parliament.

Chynnor, Henton, Okley	one parish	I.	William Brooke or English, v., endowed, n.-p.		
Ashon, Kingston, Chalfont, Cobrott		I.	Edmund Cooke, v., endowed, r. at Aston, n.-p.		
Stokenchurch				A c. found by the v. of Aston, unlearned	
Ardwell	Mr Betham	N.	William Forrest, rector, n.-p.		
Britwell Salla	Mr Oglethorp, lord and patrone		Robert Warcop, rector, n.-p.		
Lewknor, Postcome	All Soules colledge in Oxon.	I.	Sr Richarde Wright, v., endowed, unlearned		
Siddenham	A member of the parsonage of Thame			Sr York, found by the farmour of the living, unlearned	
Crowell	The Ladye		Richard Larke, rector, n.-p.		
Emington	The Lady Marchionesse of Winchester		Mr Pette, pa., a preaching minister		

Certaine benefices in Oxfordshier neyther mentioned in the former, nor set downe under anye other hundreth or deanrye.

The Townes Name	The Patrons Name	Impropriation or no	The Incumbent His Residency	Curates Name	The Residents Ability	What duty performed
Islippe	Westminster colledge	N.	Mr Wilson, n.	Mr Scalman	Unlearned	
Oddington	Mr Power	N.	Mr Davies		n.-p.	
Chaulton	Queenes colledge in Oxf.	Confirmed by lease	Mr Shepheard		M.A.	
Nolde	Mrs Bradshaw	N.	Robert Wareland		Unlearned	
Hampton Poile	Mr Dormer	N.	Richarde Plompton		Unlearned	
Hampton Gey						
Blechington	Mr Power	N.	Mr Webbe, n.	John Cooke, c.	n.-p.	
Kirtlington	St. Johns col. in Oxon.	I.	George Boote		n.-p.	
Kiddlington	Exceter col. in Oxford	I.	Dr Glasier, n.		A lawier and n.-p.	
Weston on the greene	The Ladye Williams	I.	Sr Griffin, v.		n.-p.	
Wenelburye		N.	Mr Scott			
Marton		I. to Exceter colledge	John Eaton, v., r.		Unlearned	
Chesterton[1]		I. to Newe coll.	Mr Lee, v.	Mr Polson, c.	n.-p.	
Becklye	Tho. Issard	I.	Sr Foxley		n.-p.	
Horton	Mr Chrooke	I.	No Vicarage	Sr Wise	Unlearned	
Selsfeild	Mr Pudsey	I.	Thomas Glover			
Waterpurie		I.	Tho. Bailye			
Lillingstone	Mr Salisburie					
Mixburie, Fulwell	Mr Welsborne		Mr Hugh Henshaw, pa., r.		n.-p.	
Soulderne	Mr Throckmorton		Mr Giles, pa., n.	Rowlande Noworthe	n.-p.	
Fritwell	Mr Yorke	I.	Mr Bisley, v., n., n.-p.		The c. is n.-p.	
Cottesford	Eton colledge		Vacante			

[1] Duplicated on the following page.

The Townes Name	The Patrons Name	Impropriation or no	The Incumbent His Residency	Curates Name	The Residents Ability	What duty performed
Sheltwell	Mr Hethe		Mr Allan Higgins, pa., r.		n.-p.	
Nenton parsill	Mr Dubbe		Mr Allan Higgins, pa., aforesaide			
Hardwicke	Mr Furmer		Henrye Bukley, pa.		n.-p.	
Hethe	Mr Hoult		Edmunde Tailour, pa., r.		n.-p.	
Somerton	Mr Farmour		Mr Harris, principall of Brasenose colledge in Oxon.			
Fringford Stoke	Mr Wainman Mr Isley		Mr Alderidge, n.	Sr Merchoe	n.-p.	
Ferat	Thomas Holt	I.		Sr Yonges, c. found by Mr Thomas Holt	n.-p.	
Goddenton	Mr Farmer		Mr Giles		n.-p.	
Audley	Mr Love		Mr Biselye, pa., r.		n.-p.	
Heiford Ware	New colledge in Oxford		William Dalbye, pa., r.		n.-p.	
Bucknell	Christchurch		Richard Benet, pa., r.		p.	
Stratton audley	Christchurch	I.	One Sr William, v.		n.-p.	
Cavesfield			Richard Beskit, v.		n.-p.	
Heiford parsill	Corpus Christi colledge	N.	Dr Cole, n.	John Boulton	n.-p.	
Middleton stone	B. of Lincoln		Mr Richard Natrod of Rousham, pa., p., n.	John Polley, c.	n.-p.	
Lauton	Westminster		Mr Rowlandes of Exceter colledge, pa., p.	Sr Wise	n.-p.	
Amersden Ancote Blackthorne	Mr Denton	I.	Mr William Brookes, v.		n.-p.	
Chesterton	New colledge in Oxford	I.	Mr Lee, v.	Mr Polson, c.	n.-p.	
Bicister	Mr Blunt	I.	Mr Fippes, v.			
Pedener	A chappell to Amersden			Sr Priseman	n.-p.	

BARCKSHIER.

A VIEW OF THE STATE OF THE MINISTRIE IN BARKSHIER[1].

Newburie deanrie.

1. Non residentes because thei have two charges.

Hamstead Norris.	M^r Heardman, inc., the vicarage	£40
Yeatendon rectoria. Fridisham.	M^r Colfe	£70
Stanford Dingley.	M^r Thornley, inc.	£30
Shawe.	M^r White, inc.	£50
Boxworth.	M^r Brickington, inc.	£50
Welforde. Hamstead Marshall.	M^r Darrell, inc.	£100
Fawley.		
Speene.	M^r Flint, inc.	£30
Shifford magna.	M^r Flint, inc.	
Inkpen.	M^r Brickington, inc.	£60
Avington.	M^r Chocke being patrone, keepeth it in his owne hands.	
Shifford parva	M^r Yates, inc.	

2. Preachers resident upon their onelie charge.

		£
M^r Shipley,	pa. of Newburie	60
M^r Hooper,	v. of Cheeveley	60
M^r Atkinson,	v. of Aldworth	15
M^r Robarts,	pa. of Farnborow	50

3. No preachers but resident.

		£
M^r Aldworth,	v. of Cempton	33
M^r Lowgrave,	v. of Buckleburie	40
M^r Holland,	v. of Thatcham	40
M^r Burie,	v. of Wasing	16
M^r Liford	pa. of Peasemer	40
M^r Watson,	pa. of Catmer	
M^r Coppadge	of Chaddleworth	
M^r Tho. Morland,	pa. of Brickleton	40
M^r Martine Morland,	pa. of Chipping Ilsley	50
M^r Elkes,	pa. of East Ilsley	50
M^r Stampe,	v. of Baidon	18
The Pastour of Wickham.		
M^r Skinner	of Kinburie	
M^r Broker,	v. of Hungerford	20
M^r Kinge,	v. of Lamburne	14
M^r Parrat	of Ergison	30
M^r Arrosmith,	v. of Eubarne	30
M^r Hodgeson,	v. of Brimton	20

[1] Abbreviations as used above (see p. 130), together with inc. = incumbent ; d.-b. = double-beneficed ; t.-b. = triple-beneficed.

Abingdon deanrie.

1. Non residents[1].

Sonmingwell, rect., the bishop of Landaven inc. The benefice by estimation about the yeerelie value of £100.
Hinton, rect., Dr Kennall inc., £80, he hath another ben.
Longworth, rect., Dr Smith inc., £80, he hath another ben.
Wantage, vic., D. Withins inc., £60, he hath another ben.
Comner, vic., Mr Willis inc., p., £60, do.
Ardington, vic., Mr Barnard inc., p., £20, do.
Chilrey, rect., Mr Pickhaver inc., p., £80, he hath another livinge.
Chilton, rect., Mr Hide inc., p., £60, he hath another ben.
Sparsholte, vic., Mr Cooke inc., p., £60, do.
Burwescote, rect., Mr Pullein inc., p. onelie of his quarter sermons, £100, he hath another ben.
Compton Becham, rect., Meredith Morgan inc., he preached not there this twelvemoneth, £40 at the least, he hath another ben.
Appleton, rect., Peter Yate inc., p., £60, he hath another ben.
Stanford, vic., John Faukener, inc., n.-p., £40, do.
Harwell, vic., Rice Phillips inc., p., £30, do.
Eton Hastings, rect., Mr Wetherhead inc., n.-p., £60, do.
Asburie, rect., William Cheshire inc., n.-p., £120.
East Lockgindge, rect., Mr Wilson inc., p., £80.
Letcombe basset, rect., Mr Hopkins inc., p., £50.
Didcote, rect., Mr Corperley inc., p., £60.
Fifield.
Abingdon St Nicholas, rect.

These men are to [be] compted nonresidents for that the most part of them have more benefices then one, and the rest, having but one, are absent.

2. Residents but not Preachers.

Shrivenham, vic., George Ellis inc., £60.
Uffington, vic., Ralph Rippington inc., £40.
Cockswell Magna, vic., Richard Dax inc., 20 marks.
Hetcombe Regs, vic., John Glinton inc., £20.
East Henred, rect., Mr Harbert inc., £80.
South Denchworth, vic., Henrie Moodie inc., £10.
Hanney, vic., Phillippe Metyeard inc., £40.
Sutton Courtney, vic., John Harper inc., 20 marks.

[1] The entries are all of the type of Sonmingwell. After the name of the place, comes the description of the living, rectory, parsonage, or vicarage (rect., pars., vic.). The values of the benefices (ben.) are all given "by estimation about &c.," but at the end of the returns for the deanery is the note: "The valew of each of the benefices before named from the beginning maye be other wise, for in this behalf we have nothing but by conjecture."

Stevington, vic., M^r^ Kirford inc., £30.
Marcham, vic., Robart Croft inc., £40.

It maye be two or three of these have licenses, not knowen openly, for that they preach verie seldome, and then verie meanly and unlearnedlye. All these, both nonresidents and no preachers, have their Benefices about Lyford, where Campion and his companye were taken.

3. Residents and Preachers.

Hatford, rect., John Kendell inc., £40.
Shallingford, rect., Tho. Sheward inc., £60.
Milton, rect., M^r^ Newman inc., £60.
Faringdon Magna, vic., Tho. Charleton inc., 40 marks.
Ashburie, vic., John Sheterden inc., £20.
Colleshull, vic., W^m^ Burton inc., £50.
Abingdon St. Ellins, vic., M^r^ Scotchford inc., £40.
Hagburne, vic., Laurence Wright inc., now an[d] then expoundeth, £30.
Witnam Comits alias Long Witnam, vic., Edward Brick inc., £30.

The names of those benefices within the saide Deanrie yet unnamed, either belonging to some of the double beneficed men before remembred, or els of such as whereof we can give no certaine information.

Buckland, vic., Nicholas Pullein inc., £40.
West Hendred, vic., Rice Phillipps inc., £30.
Pusie, rect., Nicholas Cooke inc., £20.
Besells Lighe, rect., Peter Yate inc., 20 marks.
Kingston Bagpuze[1].
Witnam Abbatis alias Litle Witnam.

Readinge deanrie.

Vic. S^ti^ Laurentii.	M^r^ Smith, p., r.
Vic. S^ti^ Marie.	M^r^ Powell, p., d.-b.
Vic. Suning.	M^r^ Tuke, p., d.-b.
Vic. Wargrove.	M^r^ Blitheman, p., r.
Rect. Remham.	M^r^ Hale, r., n.-p.
Vic. Hurley.	M^r^ Maxfield, r., n.-p.
Vic. Bushelham.	M^r^ Whight, p., t.-b.
Vic. Cookham.	M^r^ Leeson, p., n., d.-b.
Vic. Bray.	M^r^ Cranshaw, p., r.
Rect. Clewar.	M^r^ Keene, p., n.
Vic. Windsor nova.	M^r^ Harris, p., r.
Vic. Windsor veteri.	M^r^ Clearke, p., r.
Vic. Suninghill.	M^r^ Sadle, r., n.-p.
Vic. Winckfield.	r., n.-p.
Vic. Warfield.	M^r^ Hichmough, r., p.

[1] No particulars given.

Rect. East Hamstead.	n.-p.
Rect. Binfield.	M[r] West, r., n.-p.
Vic. Waltham abbat.	M[r] Blower, r., n.-p.
Vic. Shaftbrooke.	M[r] Purser, r., n.-p.
Vic. Waltham Laurentii.	M[r] Merler, r., p., d.-b.
Riscom.	a hireling, n.-p.
Hurst.	a hireling, n.-p.
Okingham.	a hireling, n.-p.
Rect. Barkham.	M[r] Whight of Bushelham aforesaide.
Rect. Finchampstead.	M[r] Gill, p., r.
Rect. Sullhamstead.	M[r] Hale, r., n.-p., d.-b.
Vic. Stratfield Mortimer.	M[r] Davis, n.-p., r.
Rect. Burfield.	M[r] Couper, r., n.-p.
Rect. Arberfield.	M[r] , r., n.-p.
Swalowfield.	M[r] Jones, a hierling, n.-p.
Rect. Upton.	, r., n.-p.
Rect. Aldermerston.	
Rect. Thacham.	M[r] Holland, r., p.
Rect. Padwoorth.	M[r] Hobson, r., n.-p., d.-b.
Rect. Wolhampton.	M[r] , r., n.-p.
Rect. Broadfield. / Rect. Tidmersh.	M[r] Granet, r., p., d.-b.
Rect. Tilehurst.	M[r] Radley, n.-p.
Rect. Inglefield.	M[r] Houseman, r., d.-b.
Rect. Basselden.	M[r] Davis, n.-p.
Rect. Pangburne.	M[r] Shilburne, p., r.
Rect. Purleigh.	M[r] Stoning, n.-p., r.
Rect. Sullham.	M[r] Longley, n.-p., r.
Rect. Mighols.	M[r] Morley, n.-p., r.

NORFOLKE[1].

Flocks and parishes served by unfit ministers within one part of the Diocesse of Norwich, so much onelie as containeth the Countie of Norfolke or the Archdeaconrie of Norfolke and Norwich.

Name of the Benefice	Names of the ministers	Their conversation and unfitnes
Sprowson. / Beston.	S[r] Robart.	An old masse preest, suspected of incontinencie, n.-p.
Spixton. / St Faiths.		a purchaser, steward to M[r] Southwell, n.-p.
Wraxam. / Sallowes.	Heiwood.	n.-p., ignorant.
Crostwicke.	Eatwell.	n.-p., simple, unlearned.

[1] Abbreviations as above (see pp. 130, 143). The benefices are numbered—from 1 to 416. Some have two or more numbers attached, e.g. 263–6, 267–8; when this occurs the numbers are indicated within brackets.

Name of the Benefice	Names of the ministers	Their conversation and unfitnes
Helsdoon.	Brooke.	n.-p., a purchaser.
Drayton.	Stalworth.	n.-p.
Horsford.	Hollande.	n.-p., ignorant, a maintainer of seven sacraments, suspected of conjuring.
Attelbrigg.		n.-p., a drunkard, a lawier.
Tavernham.	Townsende.	n.-p., unlearned, a gentleman consumed, suspected of poperie.
Catton.	Read.	n.-p., serveth another cure in Norwich.
Plumstead. / Postwicke.	Cooke.	n.-p., a gamster.
Bastwick. / Hemlington.	Churche.	n.-p., a drunckard, he was before a harrow maker.
Burlingham. / Southwalsham.	Robinson.	n.-p., he was an Apothecarie.
Burlingham.	Smith.	n.-p., an usurer.
Strumpsall.	Jackson.	n.-p.
Lingwood. / Branson.	Hilton.	n.-p., of lewd conversation, he was beforetime a miller.
Havergate.	Jenkinson.	n.-p., he hath another benefice, beside a Jester.
Redham.	Smith.	n.-p., scarse able to read.
Southwood. / Fretthorp. / Limpinhaw.	Busham.	n.-p., a drunckard, loden with these three benefices.
Buckingham ferie. / Hasingham.		n.-p., he was a serving man to M^{r} Gousalve.
Blowfield.	Bostocke.	n.-p., a contentious wrangler in law.
Fisley. / Upton.	Driarton.	n.-p., a drunkard.
Barrham Broome[?].	Pagrave.	n.-p., ignorant and childish.
Fornset. / Fornset. / Hetherset.	Hunne.	A weake preacher, contentious, serveth 2 benefices, and is n. from the third.
Melton. / Melton.	Manbie.	n.-p., serveth these two benefices for M^{r} Castleton.
Marlingford.	Allen.	n.-p.
Stringleford. / Eaton.	Dice.	n.-p., ignorant.
Keswicke. / Intwood.	Chinkwin.	n.-p., infamous.
Swarson.	Chambers.	n.-p., ignorant, he was a mariner.
Arlam. / Colney.	Warcoppe.	n.-p., a common gamster, incontinent.
Ringland. / Norton.	Blackborne.	n.-p., a drunkard, a Christmas foole.
Cossie.	S^{r} Richard.	n.-p., a lawier, suspected of poperie
Baber.		n.-p., a great hunter.

Name of the Benefice	Names of the ministers	Their conversation and unfitnes
Remerstone.	Thwaits.	n.-p., a cannon in Norwich, n. from his benefice.
Scouton.	Kirbye.	n.-p., a pot companion, suspected of incontinencie.
Cawston.	Lawrence.	n.-p., an Idiot.
Cresingham.	Gaiton.	n.-p., he was a tanner, and within these fower yeeres an Inkeeper.
Carbrooke.		n.-p., a swearer.
Owington.	Sr Thomas.	n.-p., an Idiot.
Carleton Rhods.	Bennette.	n.-p., a swearer.
Mulberton.	Sr Richard.	n.-p.
Dunston. / Swensthorpe.	Wadsworth.	n.-p.
Brakenesh.	Maisters.	n.-p., negligent.
Ashwellthorpe. / Wemingham.	Browne.	n.-p.
Newton flatman.	Ramoldes.	n.-p., the pa., being Lunatick, committeth the chardge to this Ramoldes, a reader.
Hennall.	Farmen.	n.-p., suspected of incontinencye.
Tiburham. / Floidon.	Seyman.	A seelie p. of small skill.
Barliey. / Coulton.	Applebie.	n.-p.
Hacklesforth.	Shunning.	n.-p., he was a handicraftsman.
Depham.	Greenes.	n.-p., suspected of incontinencie.
Morley.	Clearke.	n.-p.
Funnell. / Taklestone.	Gurney.	n.-p.
Bunwell.	Crosse.	n.-p., a gamster.
Castor. / Amringall [i.e. Arminghall].	Kinge.	n.-p., he was a hatter.
Bixley.	Bainbridge.	n.-p., a Canon in the Cathedrall church in Norwich, he hath another charge in the hospitall, and serveth them all 3 in one daie.
Ashbie. / Hallinton.	Toll.	n.-p., he was a husbandman.
Bramerton. / Rockland.	Robinson.	n.-p.
Carleton. / Claxton.	Phillips.	n.-p., he was a painter and an Enterlude plaier.
Thurton. / Gisland.	Baiton.	n.-p., a deafe man.
Langley.		A reader, the shrine over the high altar remaineth still.

Name of the Benefice	Names of the ministers	Their conversation and unfitnes
Norton. Ramington.		A reader, for 4^{ds} a daie serveth them both.
Albie.		This benefice is not served at all, and there be manie suspected Papists.
Thurleton. Hadstothorpe.	Froste.	n.-p., an old man.
Whitaker. Barrow.	Savell.	n.-p.
Stokdall. Windall. Winson.	Stalworth.	n.-p., loden with these three benefices.
Gillingham. Golson.	Leaste.	n.-p., a wrangler in the law, he hath exchanged, bought, and sold 6 or 7 benefices.
Mundham. Mundh. and Sething.	Michelson.	n.-p., loaden with these three benefices.
How. Porland.	Gascoins.	n.-p., a deafe man, undiscrete.
Saslingham. Saslingham.	Robinson.	n.-p., a wrangler, he was a shoemaker.
Shotsam. Shotsam.	Bambrig.	n.-p., blinde, sometime he was a masse priest.
Beddingham.	Pilkington.	n.-p., a gamster, a wrangler, suspected of incontinencie.
Hadsco. Tofte.	Davie.	n.-p., a simple man, he was an husbandman.
Yelverton.	Drurie.	n.-p., d.-b.
Lodden. Chetgrave.	West.	n.-p.
Brooke.	Phillips.	n.-p.
Troose.	Searlbie.	n.-p., given to drinking.
Thorpe.	Germin Gardner.	n.-p., run awaie to Durrham.
Hardley. Heckingham.	Gall.	n.-p., he was a man of occupation.
Elington. Larlingford.	Bromwell.	n.-p.
Sneterton.	Wrisele.	n.-p.
Wilbie. Ekles.	Otwell.	n.-p.
Rougham.	Bull.	n.-p., a masse-priest sometime.
Old Bucknam.	Jurdan.	n.-p., taken in adulterie, he was a bankrupt Baylie.
New Bucknam.	Moore.	n.-p., a scotte.
[ ][1]		

[1] The survey gives no particulars for No. 129.

Name of the Benefice	Names of the ministers	Their conversation and unfitnes
Bannam. Bunwell.	Stoakes.	p., n.
Keningall.	Wiles.	n.-p., a scrivener.
Sarblestone.[1] Sopham.	Grafton.	p., n., negligent.
Lopham. Lopham.	Honimocke.	n.-p.
Kilverston.	Abadam.	n.-p., he was a masse priest.
Bretnam. Ikborow.	Townsend.	n.-p.
East Harling.	Shapman.	n.-p., an old ruffian.
Breckles. Rockland.	Atkinson.	n.-p.
Blow Norton.		n.-p.
Gastor. Stow.	Clarcke.	n.-p.
Rockland.	James.	n.-p.
Ellingham parva.		n.-p.
Ellingham magna. Roland All Sts.	Holden.	n.-p., a foole, wrangling everie Tearme.
Woodrising.	Polley.	n.-p., an usurer, suspected of poperie, d.-b.
Tatington.	Gunstone.	n.-p., a drunckard.
Watton. Shriepton.	Turner.	n.-p., a gamster, incontinent.
Licham.	Johnson.	n.-p.
Beeston.	Shrilchild.	n.-p., childish.
Dannam parva.	Murton.	n.-p., a steward of Courts.
Kemstone.	Denbye.	n.-p., a benefice monger.
Newtoncastleaker.	Awdley.	n.-p., he was a masse priest.
Longham.	Norrington.	n.-p., d.-b.
Gresnall.	Akers.	n.-p., Impotent of his feete, a surveier.
Beeslie.		n.-p.
Stanfield.	Die.	n.-p.
North Ellingham.	Denie.	n.-p., malitious, suspected of poperie.
East Loppham.	Simson.	n.-p., a gamster.
West Loppham.	Murton.	n.-p., undiscreat.
Wefenham [?]. Sculthrop.	Kindersley.	n.-p., infamous.
Tittleshall.	Herringe.	n.-p., contentious, n.
Miliham.	Williamson.	n.-p., a dicer.
Westacre.		n.-p.
East Derrham. Hoo.	Malbie.	n.-p., malitious.
East Bradham.		n.-p.
Yaxham.	Madwell.	n.-p., a notorious drunckard, d.-b.

[1] These two are given under the same number—133.

Name of the Benefice	Names of the ministers	Their conversation and unfitnes
Sporle.	Duffield.	n.-p., he was a tailor, then an Innekeeper in Windham, made minister within these 8 yeers.
Nerford. Walton.	Sille.	n.-p., infamous.
Marborow. Northhold.	Skotte.	p., n.
Pikennham.	Okeley.	n.-p., a conjurer suspected.
Hillborough.		n.-p.
Hockering. Matsallbarrow.	Fenix.	n.-p.
Cramworth.	Atkins.	n.-p., a scrivener.
Rayman.	Bauldwin.	p., negligent, a dicer, t.-b.
Raynam.	Adamson.	n.-p., a dicer, suspected of poperie.
Colcreah. Oxwicke.	Burges.	p., n.
Testerton.	Hewet.	n.-p., d.-b.
Norton.	Dalton.	n.-p.
Tostells.	Poolie.	n.-p.
Hampton.	Alling.	n.-p.
Wendling.	Sacker.	n.-p.
Gresnall	Chambelen.	n.-p.
Billney.	Holmes.	n.-p.
Brisley.	Hall.	n.-p.
Toftes.	Burton.	n.-p.
Rougham.	Ducket.	n.-p., n.
Willingham.	Bauldwin.	p., negligent, dicing, t.-b.
Wefenham [?].	Trendle.	n.-p., d.-b.
Westlexham.	Murton.	n.-p.
Swanton Morlei.	Mathew.	n.-p., d.-b.
Summerton.	Steward.	A reader and no minister.
Martham.	Folsham.	n.-p.
Rolsbie.	Harrison.	n.-p., incontinent, the pa. lieth in Wales, never came at this Benefice these 12 yeers but once.
Burrow.	Burton.	n.-p.
Repps. Thurne.	Wilmot.	n.-p., he was the old Bishops butler.
Obye.	Rannors.	p., negligent, n.
Fillbie. Mawdbie.	Steele.	n.-p., incontinent, a drunckard and quareller.
Thrigbie.	Thornhill.	n.-p., incontinent, a common drunkard.
Stokesbie. Catfield.	Houble.	p., n.
Castor.	Barbar.	n.-p., the pa. is M^{r} Bear, n.-p., he hath foure benefices.

Name of the Benefice	Names of the ministers	Their conversation and unfitnes
Ormsbie.	Wolverston.	n.-p., a hunter, a gamster.
Hicklin. / Sutton.	Whitred.	n.-p., he was a handicraftsman.
Stallam.	Some.	n.-p., a carder, dicer, mummer.
Ingham.	Sandie.	n.-p., he was a tailor within these 4 yeers.
Ruston.	S[r] Oliver.	n.-p.
Bromstead.	Kering.	n.-p., prophane, he was a barber.
Hemsteed. / Eckles.	Skinner.	n.-p., detected of incontinencie.
Worstead.	Jackson.	n.-p.
Paulia. / Horsie.	Connye.	n.-p., dissolute.
Haseborow. / Walcot.	Riches.	n.-p., an usurer.
Ridlington. / Witton.	Berrie.	n.-p., contentious.
Edinthorp. / Felbrig.	Goulde.	n.-p., suspected of incontinencie.
Swafield.	Valentine.	n.-p., he was a mass priest.
Croftwick. / Heving.	Oliver.	n.-p.
Fellmingham.		n.-p.
Dilham.	Rixton.	n.-p., a drunkard.
Beeston.	Lawson.	n.-p., the pa. in Dourie, n.-p.
Urstead.	Curtesse.	n.-p., he was a masse priest.
Tunstead. / Ruston.	Brigges.	n.-p., a ruffian, gamster, incontinent.
Slowlie. / Westwicke.	Rust.	n.-p., he was a worstead weaver, then a masse priest.
Ashmanhall. / Horning.	Steward.	n.-p.
Neathead. / Barton.	Greene.	Preacheth indifferentlie.
Paston. / Kimpton.	Pendleton.	n.-p.
Ludham. / Antingham.	Wright.	n.-p.
Bastwicke.		n.-p.
Bradfield.	Tracye.	n.-p., he serveth Antingham, n.
Antingham. / Thorpe.	Hale.	n.-p.
Southrop.		n.-p., he was a masse priest, and yet remaineth popish.
Munsley. / Gimyngham.	Machet.	n.-p., vaine.
Trimingham.	Machet.	n.-p.

Name of the Benefice	Names of the ministers	Their conversation and unfitnes
Northreps.	Alman.	p., negligent, a straunger borne.
Sustrand. } Oxtrand. }		n.-p., incontinent.
Gresham (263–6).	Beane.	n.-p., he hath 4 benefices.
Banningham (267–8).	Capeman.	n.-p., he was a huntsman to S^{r} Edw. Windham, he hath no other benefice besides.
Hamworth (269–70).	Graye.	n.-p., he was a tailor, d.-b.
Ingworth (271–2).	Caryon.	n.-p., d.-b.
Albie (273–5).	Sewell.	n.-p., a masse priest incontinent, and lately before the Justices convicted, t.-b.
Hevingham.	Dickes.	n.-p., a purchaser.
Ailsham (277–8)	Burton.	A seelie p., he hath another benefice 40 miles distant.
Cawson.	Hams.	n.-p., suspected of simonie.
Saule.	Thurstan.	n.-p., blinde, a leper, he was a shoe-maker, then a masse priest.
Sulton.	Crosdale.	n.-p.
Skiton (282–3).	Bush.	A frierlie p., a masse priest, a notorious drunkard, d.-b.
Oxney (284–5).	Shirlock.	n.-p., an usurer, d.-b.
Itteringham (286–7).	Atwood.	n.-p., d.-b.
Blickling.	Hewet.	n.-p. now, consumed by gaming and dicing.
Arpingam.	Watson.	p., unskilfull, consumed by carding, dicing, and gaming.
Saxthorp (290–1).	Adamson.	n.-p., suspected of poperie, a dicer, d.-b.
Berough.	Disse.	n.-p., burned in the hand. Bell is pa., n.-p.
Wigmore.		n.-p.
Baconsthorp.	Burford.	n.-p., a gamster, a drunkard.
Barningham (295–6).	Wix.	n.-p., d.-b.
Corpstie (297–8).	Vowell.	n.-p., d.-b.
Tuttington.	Cullie.	n.-p.
Thuring (300–1).	Thomson.	n.-p., he was a harper, d.-b.
Norton.	Anleser.	A frierlie p.
Guest (303–4).	Hilton.	n.-p., t.-b.
Thimblethorp (305–6).	Platte.	n.-p., d.-b.
Elsing.	Raven.	n.-p., a gamster.
Ling. } Bawdswell. }	Graunge.	n.-p., a gamster.
Sparram.	Bourne.	n.-p.
Witchingham (311–12).	Misle-borough.	A small p., d.-b.

Name of the Benefice	Names of the ministers	Their conversation and unfitnes
Bassam East.		n.-p.
Bassam West.		n.-p.
Repham.	Dawson.	n.-p., infamous, n.
Billingsforth.	Seaman.	n.-p., suspected of poperie.
Wenton.	Inglande.	a seelie p.
Swannington. Aldersford.	Robinson.	n.-p., a seelie old man.
Belough.	Deane.	n.-p.
Heverland (321–2).	Flegge.	n.-p., d.-b.
Wiston.	Madocke.	n.-p., he was a masse priest, then a steward.
Sherington.	Rokesbie.	n.-p.
Saslingham (325–6)	Smith.	n.-p., a publique notarie, masse priest, he is now blinde, d.-b.
Melton (327–8)	Weston.	n.-p., an usurer, d.-b.
Dawling.	Buck.	n.-p., d.-b.
Burston.	Silliet.	n.-p., n.
Hamworth.	Clarkson.	n.-p., he was a masse priest, d.-b.
Swanton (332–3).	Pecocke.	n.-p., d.-b.
Burham (334–5).	Wolsie.	n.-p., a masse priest, d.-b.
Snoring (336–7).	West.	p., negligent, d.-b.
Chusford.	Weston.	n.-p., a gamster, he was a barber.
Hinrington.	Weston Jun.	n. p., he was a serving man.
Houghton.		n.-p., gamster, drunkard, incontinent.
Holkam.	Fairefex.	n.-p., an usurer, a chirurgian.
Egmore (342–3).	Bolsteck.	n.-p., d.-b.
Wighton.	Feake.	n.-p., an usurer.
Warram (345–6).	Hall.	n.-p., d.-b.
Old Linne.	Catesfield.	n.-p., drunkard, a masse priest.
South Linne.	Thomson.	n.-p., a conjurer suspected.
Gressingham (349–50).	Burrham.	n.-p., d.-b.
Wolterton (351–2).	Ratcliffe.	n.-p., d.-b.
Auntcare.	Porie.	n.-p.
Massingham.	Berwood.	n.-p.
Westacre.	Wollie.	n.-p.
Walton.	Billet.	n.-p.
Hillington.	Rushton.	n.-p.
Bunton.	Hunne.	n.-p., lunatique.
Appleton.	Bonninge.	n.-p.
Congham.	Derhurst.	n.-p.
Winthe.	Welles.	n.-p.
Castleacre.	Audley.	n.-p., a masse priest, a privie mainteiner of poperie.
Guiton.	Longe.	n.-p.
Gaitonthorp.	Dicon.	n.-p.
Muntling.	Persivall.	n.-p.

Name of the Benefice	Names of the ministers	Their conversation and unfitnes
Matchall baron [?] (366–7)	Fendiche.	n.-p., a notorious adulturer, d.-b.
Barfor (368–9)	Applebie.	n.-p., suspected of poperie, d.-b.
Branton parva.	Ulting.	n.-p., ignorant, and yet presumptuouslie will be preaching to the great part of the people.
Carleton.	Madwell.	n.-p.
North Tudnam (372–3).	Walter.	n.-p., a gamster, 2 benefices 30 miles distant.
Garneston (374–5).	Bacheler.	n.-p., d.-b.
Hacford.	Shunge.	n.-p., he was an husbandman.
Ramerston.	Blaxter.	n.-p.
Letton (378–9).	Atkinson.	n.-p., d.-b.
Morley (380–1).	Clearke.	n.-p., d.-b.
Wramplingham.	Beale.	n.-p.
Walton.	Watson.	n.-p., drunkard, gamster, suspected of adulterie, a masse priest.
Shipham (384–5).	Hattersley.	p., given to dicing, d.-b.
Tytelshall.	Crome.	n.-p., suspected of poperie.
Multon.	Matchet.	n.-p.
New Bucknam.	Coliander.	n.-p.
Pullam (389–90).	Eastleton.	p., negligent, n., 3 or 4 benefices.
[ ][1]		
Lakenham[1].		
St. Peters[2] in Cumford [?].	Grenwaie.	n.-p., an old man.
St. Edmunds.		
St. Julians.	Browne.	n.-p., a drunkard.
St. Peters at the gate.		
St. Michaels in East Street.	Singer.	a reader, no minister.
St. Johns on the hill.		
St. Bennets.	Wolsie.	n.-p., negligent, given to drinking.
St. Maries.		
St. Margarets.	Reade.	n.-p., he was a man of occupation.
St. Paules.	Gillman.	n.-p., he was a serving man.
St. James.		
St. Austens.	Tugge.	n.-p., he was a scrivener.
Helsdon.		
St. Simons.	Twaites.	n.-p., a canon in the cathedrall church at Norwich, n.

[1] No. 391 is missing, while the next benefice, Lakenham, has no particulars.

[2] Most of the benefices from St Peters onward are in the city of Norwich.

Name of the Benefice	Names of the ministers	Their conversation and unfitnes
Horsforde.	Childe.	n.-p., latelie he was a mariner.
Longe Stratton. Michaell Stratton. Thurston. Kimberley. Crowenthorp. Raidon. Shelton. Fretton. Starson.		All dumbe ministers scarce able to read, with manie more called for their unworthinesse S[r] Thomas, S[r] John &c., and cannot so easely by names be knowen.

There are therefore in Norfolke parishes served by unfit ministers not able to preach above 400 at the least: Wherof there be served by double beneficed men 230 and more. If a more exact Surveye were made, there be yet manie more overpassed.

ESSEX[1].

A Survei of the unpreaching ministers in Essex with their conditions.

M[r] Rush of Maplestead parva.
The c. of Glestenthorp.
M[r] Dunnell, pa. of Burbrooke.
M[r] Whiting, pa. of Topesfield, sometime a serving man.
M[r] Storie, pa. of Yeldam parva.
M[r] Hunt, c. of Sible Hiningham, a very infamous person.
M[r] Ludham, v. of Weathersfield.
M[r] Kenhed, v. of Stanford, sometime of an occupation.
M[r] Walker, v. of Old Saling.
M[r] Joiner, v. of Much Bardfield.
M[r] Stevens, v. of Pooles Bellchamp.
M[r] Bulie, pa. of Borlie, a man of scandalous life, a drunkard.
M[r] Coole, pa. of Middleton, a man of occupation sometimes.
M[r] Phillips, pa. of Sturmer, sometime a popish priest.
M[r] Pennock, v. of Much Maplestead, sometime a tailor.
M[r] Walles, pa. of Pentloe, now in trouble for incontinencie.
M[r] Blande, pa. of Tillburie.
M[r] Collison, pa. of Bellchamp Water.
M[r] Horsnell, pa. of Brunden, sometime also a Frier.
M[r] Woodthorp, pa. of Lamershe, sometime a popish priest.
M[r] Somerton, pa. of Focksheard.
M[r] Bowne, c. of Ashon.
M[r] Tippord, c. of Walden.
M[r] Elie, v. of Litleburie.
M[r] Prince, v. of Great Chesterford, a man allso of verie evill report.
M[r] Clough, pa. of Elmden.

[1] Abbreviations as above (see pp. 130, 143).

Mr Shepheard, pa. of Haidon.
Mr Clearke, v. of Great Wenden.
Mr Lithall, v. of Newporte.
Mr Fleete, v. of Rickling.
Mr Lucking, v. of Takeley; he is one that can not preach the Word of God truelie and soundlie, for which he was constrained to recant his errors openly. Yet he continueth falsifieing and corrupting the Scripture. Witnesse, Francis Gainford, gent., Robert Ingall, John Canbicke, Tho. Saunders, Franc. Clarke.
Mr French, pa. of Birchhanger, a verie insufficient and carelesse minister, a gamster. Wit., Francis Clarke.
Mr Batho, v. of Elsnam, a verie insufficient man and can not prech. Wit. Glascock and Crackbone.
Mr Birde, v. of great Chesill.
Mr Simson, v. of Clavering.
Mr Miller, c. of Burden, sometime a weaver.
Mr Jenowaie, v. of Manniden.
Mr Morgan ap Richard, pa. of New Samford.
Mr Luddington, v. of Hempstead and old Samford.
Mr Hoole, c. of Ashden.
Mr Braine, of Hadstocke.
Mr Levit, pa. of Leden Roding, a notorious swearer, a dicer, a carder, a hawker and hunter, a verie careles person, he had a childe by a maid since he was instituted and inducted; he is a quarreller and fighter, for he quarelled with the pa. of Stoke in a common inne in Chelmsford. Witn., Thomas Alett, John Crossingham, with others.
Mr Bankes, pa. of White Roding, a verie negligent man. Wits. Nicholas Horsey, Rein Sommers, with others.
Mr Vawx, v. of High Ester, a verie negligent man, and one that spendeth much time at the bowles, cards, and tables, and one verie careles for his familie, for his wife and children want at home while he spendeth abroad. Witnes, Thomas Arwaker, of the same parish.
Mr Cooke, c. of Much Donmow.
Mr Thomison, v. of Little Canfield, is a gamster and an alehouse haunter, and such a one as useth a verie loose life, frequenting the companie of vaine men. Witnes hereto, John Howlande, Thomas Nailor, Richard Wiat.
Mr Innian, v. of Much Canfield.
Mr Booth, c. of little Donmow.
Mr Platte, pa. of Shilloe bowells.
Mr Archer, c. of little Eston, sometime a pedler by occupation, a swearer. Wit., John Lewis.
Mr Amadam, c. of Halingburie Morley.
The c. of Little Hallingburie.
Mr Simons, pa. of Farman.
Mr Barfort, pa. of Fifield.
Mr Bill, pa. of Shellie.

Mr Hoskin of Bechamp Rooding.
Mr Dawson, pa. of Abbas Rooding, a common swearer.
Mr Atkinson, pa. of Stanford Rivers.
Mr Benner of Navestocke.
The pa. of Chigwell.
Mr Elmer, c. of Canonden, an alehouse haunter also and a gamster.
Mr Howsman, v. of Canonden, sometime a turnbroach in the court, made a masse priest, a persecutor in Q. Maries daies, now he hath 2 Benefices, a verie careles man, and one that cannot preach sincerelie the truth. Wit., John Adams, Ed. Booth of the same parish.
Mr Birde, pa. of Asheldon.
Mr Glascock, v. of Hockley, sometime a wheelwright.
James Allen, v. of Shopland, some time a serving man, unable to preach, for he cannot render an accompt of his faith, neither in Latine nor English, yet made minister within these 3 or 4 yeeres. Wit., Edm. Thornton and John Pecock of the same parish.
Mr Phippe, v. of Barling. Sometime a sadler by occupation, convicted of whoredome, who kept a whore long time in his house, a man far unable to preach. Witnes, John Gardner of Hebridge with others.
Mr Mercer, c. of Little Wakering, a drunckard.
Mr Dowell, v. of Little Wakering, drunkard and alehouse haunter.
Mr Haward, v. of North Shuburie, sometime a fletcher.
Mr Johnson of Woodham Mortimer, a drunkard.
Mr Hickson of Munden, sometime a serving man.
Mr Dobson of Cricksey.
Mr Glover of St Lawrence, a gamster.
Mr Dewbanckes of Bradwell.
Mr Borley of Althorne, an alehouse haunter.
Mr Salisburie of North fambridge.
Mr Miller, c. of Dengie.
Mr Leeper, c. of Burnham.
Mr Potts, pa. of Toleshunt Darcie, sometime a tailor.
Mr Holmes, pa. of Wickham.
Mr Hales, v. of Witham, incontinent.
Mr Day of Cressing.
Mr Copland of Bradwell.
Mr Laie of Owling.
Mr Harrell, c. of litle Bracksteed.
The c. of North Uckenden.
The c. of Crannam.
Mr Tailor, v. of Aveley.
Mr Frior, v. of West Horrocke.
Mr Wesher, pa. of Upminster, sometime a grocer.
Mr Atkins, c. of Romford, thrice presented for a drunkard
Mr Kitchen of Bromley parish in Stratford.
Mr Wood of Woodford.

M^r Claiton of Eastham.
M^r Hall of Westham, a drunkard.
M^r Newton of litle Ilford, a great drunckard.
M^r Sillget, v. of Boxstead.
M^r Androwes, v. of Wormford, a notorious drunkard.
M^r Turnor, c. of Chappel parish.
M^r Adams, v. of Erlscolne.
M^r Perkinson, pa. of Gaines colne.
M^r Damian, v. of litle Taie.
M^r Goodwin, pa. of Stanwaie, an alehous haunter.
M^r Hewet, pa. of Copford, sometimes allso an apothecarie, and an alehouse haunter.
M^r Burgis of Rinninghoe.
M^r Kirkbie, pa. of East Doliland.
The c. of Inford.
M^r Carter, pa. of Waltham.
M^r Chaplen, v. of Little Clafton.
M^r Waine, c. of Welie.
M^r Osborne, pa. of Afford.
M^r Haredaunce, pa. of Frating.
M^r Wingfield, c. of Manningtree cum Ysle.
M^r Sayer, v, of Wradnes.
M^r Carre, v. of Bradfield.
M^r White, v. of Ramsei, presented for his scandalous life upon certaine articles directed from the Queenes Ma^ties Councell, and also indicted for a common barrator. Wit., The records and D^r Withers.
M^r Kinge, v. of Bromley parva.
M^r Rochester, pa. of Much Okeley.
M^r More, c. of Harwedge.
M^r Darnell, v. of Much Bentley.
The c. of litle Bentley.
The c. of Salcot, an alehouse haunter.
The c. of litle Orley.
M^r Goodwin, c. of Lavice de Haie.
M^r Disborow, c. of Fingrego.
M^r Ellis, c. of Abberton, sometime a linnen draper.
M^r Warrener, v. of West Mersey, an adulterer.
M^r Shilburie, pa. of St. Nicholas.
M^r Holland, c. of St. Buttolphs.
M^r Phillips, c. of Berechurch, a drunkard.
M^r Golde, c. of Trinity in St. Martins, allso sometime a mender of saddles and pannells.
M^r Waford, pa. of St. Maries.
M^r Annat, v. of Borham, an alehouse haunter and gamster.
M^r Stere, v. of litle Badow, allso a gamster and sometimes a tailour.
M^r Fearne, pa. of Sanden, heretofore a frier, now a carelesse minister, doth not prech, indicted and found a common barratour.

Mr Pokins, pa. of South Haningfield, sometime a fishmonger, now a buttonmaker, a verie carelesse and insufficient minister, an alehouse haunter.

Mr Palmer, pa. of Widford, heretofore a servingman or a souldier, a gamster and pot companion, he received into his house a strumpet, who was brought to bed there, which was done to save her from punishment, himself was called before the spirituall court for the same; he allso usuallie marieth unknowne persons without anie banes. Witnes, William Seredge with others.

Mr Wingate, pa. of Magatting.

Mr Binder, c. of Blackmore, sometime a sow gelder.

The c. of Mountinzing.

The r. of Bromfield.

Mr Kendall, c. of Roxwell, reported to be a pewterer.

The pa. of Ransdon Belloes.

Mr Driwood, pa. of Downham, a gamster.

The pa. of litle Bursted, a gamster.

Mr Tailor, pa. of Wickford.

Mr Parker, pa. of Shelfield, sometime allso a pettifogger.

Mr Browne, c. of Laingden.

The pa. of Buttesburie.

Mr Dixson, pa. of Leighes parva.

Mr Becham, minister of Chadwell.

Mr Jollie, pa. of Thundersley, a gamster.

The pa. of Duddinghurst.

Mr Martin of Standford.

Mr Walker of East Tilburie.

Mr Leven of Bulvan.

Mr Pannell, c. of Pagelsam.

Mr Sandes of Subminster, a gamester.

Mr Stret, pa. of Litle Hencie.

Mr Mingee, v. of Bulmer.

Mr Nicholas, pa. of Much Eson.

Mr Darloe, pa. of Ugley, a common swearer, a proud carlesse man, a riotous person, he lieth absente from his benefice and preacheth not. Witnes, John Hockley and George Haggis.

Mr White of Fobbin.

A Surveie of the double beneficed men in Essex.

Mr Somerton, pa. of Focksherd.

Mr Mullins, pa. of Bocking.

Mr Jacques, pa. of Ashon.

Mr Corbit, pa. of Otten Belchamp.

Mr Le Grice, pa. of Alphoston.

The pa. of Pedmersh.

Mr Woodthorp, pa. of Lamersh.

Mr Dove, v. of Walden.

Mr Swinow, pa. of Wickham.

M^r Sherebrooke, pa. of Ashdon.
M^r Fletcher, pa. of Barnston.
M^r Vaughan, v. of Much Donmow.
M^r Somes, pa. of Shering and Stow, a hunter, a gamester, and preacheth not, yet M.A.
M^r Drurie, pa. of High Rooding.
M^r Grauet, pa. of little Laver, is a drunkard and a glutton and a nonresident. Wit., John Collen and William Burles of Abbas Rooding.
M^r Shipton, pa. of Northwhele.
M^r Rennoldes of Stapleford Abbot.
M^r Shaw, pa. of Mount.
M^r Glascock of Babingworth.
M^r Housman, v. of Canendon.
M^r Dowell, v. of little Wakering.
M^r Beriman, pa. of Rochford.
M^r Barwicke, pa. of Much Stambridge.
M^r Hedlam, pa. of Raleigh.
M^r Dewbancke of Bradwell.
M^r Simson of Tillingham.
M^r Freeke of Purlei.
M^r Bambridge, v. of Brackstead and c. at Tolsburie, an alehouse haunter, a companion with drunkards, and a grosse abuser of the Scriptures., Witnes., Edward Paine and Covertman of Tolsburie.
M^r Janson, pa. of Langford.
M^r Hailes, v. of Witham, n.-p., one that gave a summe of money to two men to conceile his pretensed whoredoome at Islington, and so there promised that he would never inveigh against adulterie while he lived, which vow he hath hitherto kept; he hath made a confirmed lease of his benefice to his sonne for a small thing yeerly, and that for manie yeers. Wit. to his evill manners M^r Sammes, of Langhford.
M^r Chapman, pa. of Black Notley.
M^r Blage of Much Bracksted.
M^r Ware, pa. of Stifford.
M^r Rider, pa. of South Uckendon.
M^r Willmot, pa. of North Uckendon.
M^r Goldring, pa. of Cranam.
M^r Moncke, pa. of Wakes Colne.
M^r Nowell, v. of Fering.
M^r Burges, pa. of Ninnenhoe.
M^r Brainham of Harwich.
M^r Simson, v. of Kirbie.
M^r Giles, pa. of Mots [?].
M^r Glascock, v. of Weelie.
M^r Forth, v. of Emsteed.
M^r Wentworth, pa. of Much Bromley.
M^r Kitchen, pa. of Stisted.

Mr Lowe, v. of St. Leonards.
Mr Wafford, v. of Allhallowes.
Mr Holmes, v. of St. James.
Mr Gold, v. of St. Martins.
Mr Wardale, pa. of South Fambridge.
Mr Brasier, pa. of Ingerstone.
Mr Pinder, pa. of Stocke.
Mr Mascoll, pa. of Woodham Water.
Mr Dr Walker, pa. of Laingden.
Mr Draper, pa. of Curringham.
Mr Harwood of West Thornden.
Mr Adams, v. of Erles colne.

Single beneficed men that be not resident upon their charges.

Doctor Atkinson, the phisition pa. of Stamford Rivers, lieth at London absent from his charge.
Mr Absolon of Dengie.
The v. of Burnham.
Mr Smith of litle Birche.
Mr Driwood, pa. of Manningtree.
Mr Bailie, v. of Thurrington.
The pa. of litle Hallingburie.
Mr Dr Hound of West Tillburie.
Mr Graunt of South Bemfleete.

Non Residents.

Bartholomew Barefoote, verie yonge in years, presented to his benefice by his father, a nonresident.
The pa. of Quenden, d.-b., he lieth absent from his place, where there hath bene neither divine service nor preching since Christide last past.
Bancks, pa. of Moreton, and canon of Christchurch in Oxon., who by reason of age is not able to prech, nor distinctlie to read, yet he provideth none among his people to do good. Wit. Rob. Ogley.

Preachers of a scandalous life in Essex.

Mr Ampleforth, v. of Much Badow hadde a childe by his owne sister, and it doth appeare to be true by his diverse examinations, and deposition taken as well before Justices of Peace as in the spirituall court before the high commissioners, as allso by keeping of the child in sundrie places at his charges; he is also suspected of poperie, sometime a popish priest, and he is one that doth falsifie the Scriptures.
Mr Goldringe, pa. of Laingdon Hills, he was convicted of fornication, a drunkard.
Mr Ocklei, pa. of Much Bursted, a gamster.
Mr Durdent, v. of Stebbing, a drunckard and a gamster, and a verie grosse abuser of the Scripturs. Wit., Mr Denham Mr Rogers &c.

Mr Durden, pa. of Mashburie, a carelesse man, a gamster, an alehouse haunter, a companie keeper with drunkardes, and he himselfe sometimes druncke. Wit., Richard Renolds, John Argent &c.

Mr Cuckson, v. of Linsell, unable to preach, hee hath bene a pilferer, of scandalous life. Wit., Gabriell Jollie and Nathaniell Barnard.

Mr Wilkinson, v. of Stansted, Mount fitchet, a gamster.

Mr Fountaine of Much Bracksted, an alehouse haunter and gamester.

Mr Mason, pa. of Rawrey, had a childe by his maide, and is vehementlie suspected to have lived incontinentlie with others, and was brought for the same before a Justice of peace.

Mr Glascock, pa. of Willingdale Doe, sometime a popish priest, a grosse abuser of the Scripturs.

Mr Glibberie, v. of Halesteed, a verie ridiculous preacher.

Mr Buffin of Bulmer, an alehouse haunter, and convicted for drunkennes before a Justice of peace.

Mr Warener, v. of West Mercei, a drunkard and accused of incontinencie, ut supra.

Mr Ellis, pa. of Bowers, a dicer, a carder, a pot companion, a companie keeper of riotous persons, livinge verie offensivelie to all men.

A Note of the sufficient, painfull, and carefull prechers and ministers in Essex, who have bene sundrie times molested and vexed, partlie for refusing the late urged subscription, and partlie for not wearing the surples, and omitting the Crosse in Baptisme, and such like.

Mr Northee, p. of Colchester, suspended by the Bishoppe of London by the space of one whole yeare.

Mr Newman, v. of Cockshall, was suspended allmost halfe a yeare for not subscribing.

Mr Dikes, p. of Coxshall, suspended, and so forced to remove out of Essex.

Mr Rogers, p. of Wethersfield, was suspended a long time for not subscribing.

Mr Whiting, pa. of Panfield, greatlie molested for matters of the booke; he had his benefice sequestred and a daie set for his deprivation, who being notwithstanding released, is now since the Bps. visitation suspended for the surples, and hath a daie againe set him for his deprivation.

Mr Cornewall, minister of Markstey, suspended for not subscribing, wherupon he was forced to leave his charge, and after being restored againe hath now a daie set him for his deprivation for not yielding to weare the surples.

Mr Beamond, pa. of Esthorp, was endited at the assises for matters of the booke, and now since the Bps. visitation hath a daie set him for deprivation for not yielding to weare the surples.

Mr Wilton, pa. of Aldham, indited at the assizes for omitting the surples and Crosse in Baptisme.

M^r^ Farrar, pa. of Langham, hath since the Bps. visitation a daie set him for not yielding to weare the surples.

M^r^ Forth, presented by the patron to be pa. of Much Glaston [?], but the B. will not admit him without subscription.

M^r^ Knevet, pastor of Mile end in Colchester, was suspended since the Bps. visitation for preching in his owne charge without a lycense.

M^r^ Car, pa. of Raine, suspended by the B. since his last visitation for not wearinge the surples, and so standeth still.

M^r^ Huckle, minister of Atrop Rooding, was suspended by the B. in his last visitation for not yielding to weare the surples, and so standeth still.

M^r^ Parker, pastor of Deddam, was suspended for not subscribing, and being restored againe, hath now since the Bishops visitation a daie set him for deprivation for not yielding to weare the surples.

M^r^ Winckfield of Wicks, thrust out by the byshop at his last visitation.

M^r^ Serles, pastor of Lexden, hath since the Bps. visitation a daie set him for deprivation for not yielding to weare the surples.

M^r^ Lewis, pastor of St. Peters in Colchester, suspended at the time of subscription, and being restored againe, hath now since the Bps. visitation a daie set for deprivation for not yielding to weare the surples.

M^r^ Cocke, pastor of St Giles in Colchester, hath since the Bps. visitation a daie set for deprivation for not yielding to weare the surples.

M^r^ Dent, pa. of South Soubery, sondrie times troubled for omitting the Crosse and the surples.

M^r^ Paine, late minister of Tolesburie, was put from his charge for refusing to subscribe.

M^r^ Neguse, pa. of Lee, suspended by the B. in his last visitation for not yielding to wear the surples.

M^r^ Barker, pastor of Prittlewell, greatlie troubled for refusing to baptize a childe in a private mans house, when there was no necessitie, and for omitting the surples.

M^r^ Gifford, v. of Maulden, suspended for not subscribing, and in thend by high commission deprived, and being restored againe to preche, was at the last visitation suspended.

M^r^ Tunstall, v. of Much Tottam, much molested in their courts, and hath been suspended ever since the 24^th^ of Julie last past, for not yielding to we[a]re the surples and make the Crosse in Baptisme, and now hath his benefice sequestred, and a daie set for his deprivation.

M^r^ Carew[1], late minister of Hatfield Peverill, much molested, and suspended for not yielding to weare the surples, imprisoned allso sundrie times, and in thend forced to depart the diocesse.

M^r^ Hawden, minister of Frian, indited at the assises for omitting the Crosse in Baptisme, and not suffered to enter into his benefice, being presented by the patrone, for that he would not

[1] Above, II. 28—35.

subscribe, and now standeth suspended for not yielding to weare the surples and to make the Crosse in Baptisme.

M^r^ Ward, precher at Writtle, standeth now suspended by the bishop for not yielding to weare the surples.

M^r^ Larkin, late pa. of Little Waltham, was suspended for not subscribing, and indited for not making the Crosse in bapt.

M^r^ Redrith, pa. of Hutton, was indited for not wearing the surples, and hath now since the Bps. visitation a daie set for deprivation for not yielding to weare it.

M^r^ Camillus Rusticius, pastor of Fange, suspended 8 weeks or ther about for not subscribing, and being restored, hath bene of late suspended againe for the same cause.

M^r^ Seredge, pa. of East Haningfield, was suspended for not subscribing, and thrice indited at the assises because he did not weare the surples once everie moneth and everie Communion, and for omitting the signe of the Crosse in Baptisme, and now he standeth still suspended for the same.

M^r^ Chaplen, minister of Hempsteed, suspended at the Bps. last visitation for preching in his cure without a license.

M^r^ Pigot, minister of Tiltie, suspended at the bishops last visitation for not yielding to weare the surples.

M^r^ Howell, pa. of Pagelsam, was suspended for not we[a]ring the surples and making the Crosse in Baptisme.

M^r^ Maiburne, pastor of Much Wakering, greatlie molested for his sermons and matters of the booke.

M^r^ Knighte, last minister of Hampsteed, suspended by D^r^ Bingham, the officiall, for preching in his own cure without a license, and being released, was the 2^d^ time suspended by him for that he refused absolutelie to subscribe, and so forced to depart the Dioces.

M^r^ Chadwicke, late minister at Danburie, suspended in high commission, and so departed the Dioces.

M^r^ Morley, procured to be precher at Ridswell, was sent for by letters, and imprisoned about vii weekes, and bound in an hundred pound not to preach in London Diocesse, for that he refused to subscribe.

WARWICKSHIER[1].

A survey of the state of the ministry in Warwickshire.

Warwicke, the upper parish. Martin Delaine, v., p., and learned in the tongues, yet the people profit not. Valew £20 a yeare.

Warwick, the nether parish. Humfrei Wairing, v. Some knowledge, litle discretion, he precheth sometimes, but neglegentlie, he is thought to be unsound in some points of Christian Religion, loveth the alehouse well, and verie much subject [to] the vice of goodfelowshippe. 20 marks.

[1] Abbreviations as above, pp. 130, 143.

Stratford upon Avon. Barton, p., learned, zealous, and godlie, and fit for the ministerie; a happie age if our Church were fraight with manie such. £20.

Woolverton. Clement Walford, p., learned, and dailie profiting and increasing in knowledge. £30.

Snitterfielde. Henrie Flatche, hireling to Thomas Fariman, p.; he is dumbe and unlearned, and yet thought to be honest, but far unfit for the ministerie; he teacheth to plaie on instruments and draweth wrought works; £40, wherof the incumbent hath but £15; the rest goeth to the saide M^r^ Fariman, who himself is a nonresident.

Claredon and Norton. Edward Miller, v., a dumbe and unlearned hireling, a verie disordered person, a common jester and alehouse haunter, a shifter, a buier and seller of lande; he once laied the communion cup to pawne, he serveth at two cur[e]s cursorie, viz. at Norton and Claredon; the value of both is knowen to be well worth £25; what the composition is betweene M^r^ Bucke and him who placed him there, that is unknowen.

Woolton. Henley. Ownall. Mascall, v., p., thogh he be growen Idle, negligent, and slouthfull; a man defamed and of tainted life; he hath 2 chargs besides Wooton, viz. Henley and Ownall, which he supplieth by his hirelings, wherof one upon rumor of a change in Religion in Mounsiers daies[1] did shave his beard. £40.

Oulbarrow. Geffrie Heath, pa., dumbe, idle, and popish, a verie dissolute man of life; he maried first another mans wife, got a maide with childe, married a third; a common alehouse haunter, and useth in [ ][2] to plaie after a sorte the reconciler amongest the simple. 20 marks.

Rudbrooke [? Budbrooke]. William Bonde, v., n.-p., yet sometimes useth some short expositions to the people; he liveth but idlie and dissolutelie. 20 marks.

Barforde. John Scragge alias Scagge. A dumbe hireling unlearned, a man given to Idlenes and gaming; of tainted and vicious life; there are great presumptions that he holdeth the benefice by simonie, in that he hath passed a lease of the parsonage for xxi years to the patron himselfe, Andrew Ougnaile, for £20 a yeare, wheras the living is well worth 100 marks; which was thought was done by secreat covenant betwixt them two, before his entrie and admission.

[1] I.e., the days when the Duke of Alençon was paying court to the Queen (cf. above II. 53, n. 1).

[2] Blank in MS.

Shoreburne.	Anthonie Sparrie, a poore old man, n.-p., nor learned, but honest and of good life; value 20 merks, wherof the incumbent hath but £9.
Waspton.	Hamlet Lee. A poore seelie man, n.-p., nor learned, but reasonablie well given. £20.
Bushop Hampton.	Mr Willson, the Deane of Worcester, a man well enough knowen, and hath been reputed of learning and knowledge; he hath bene a precher and studious, but now either by sickness, sloth, or disordered diet, he is growen a man impotent; he was nonresident on this benefice, thogh the living be worth 200 marks.
Charlecotte.	Richard Southam, v., n.-p., dumbe and unlearned; 20 marks.
Wellsburne.	William Brestowe, a yonge man of some towardnes, but n.-p. £20.
Neobaulde.	John Pouchin, dumbe and unlearned, given to idleness. £30.
Tuchbrooke.	John Andrew Busshee, v., dumbe and unlearned, neither doth he give himself to his studie, but without all care and respect of his charge and vocation, he bendeth himself whollie to the plough and cart, whence he is manie times called to buriall and Churching. £20.
Binton.	William Thaxton, pa., n.-p., nor learned, a man aged and impotent, yet honest of conversation, though insufficient for the place. £50.
Grafton.	John Frith, v., an old priest and unsound in religion, he can neither preach nor read well, his chiefest trade is to cure hawks that are hurt or diseased, for which purpose manie do usuallie repaire to him. £20.
Bidford with Broome.	John Wall, v., n.-p., unlearned, and subject to the vice of good felowship. £20.
Swaford with Dunnington.	John Gould, v., dumbe and unlearned, and a good companion. £20.
Exall and Wicklesford.	Mr Barber, n.-p., nor learned, yet of good discretion and sobriety, he hath 2 benefices viz. Exall and Wickleford, which he serveth himself. £20.
Haseley and Bilsley.	Robart Spenser, n.-p., nor learned, a companion and goodfelow, in all companies well liked, and commended of his parishioners for an honest quiet felow as ever came amonge them; he hath 2 severall charges, viz. Haseley and Bilsley, which he serveth cursorie. £20.
Aulcester and Bewdesert.	John Stocken, p., thogh negligent and slouthfull; he hath another small benefice beside that of Aulcester, viz. Bedeserte by Henley, where he hath a dumbe hireling, one Roger Smith, a

	common alehouse haunter. The value of both is well worth £40.
Kinerton. Aston Cantlow. Awne. Wineley.	Clarke, pa., n.-p., nor learned, yet honest of life and zealous in religion; he hath 3 or 4 chargs and cur[e]s beside that of Kynerton, which he supplieth by his deputies; his hirelings that serve by his nonresidentship are all dumbe and idle and some of them gamsters. Value of all £80.
Coughton and Studley.	Thomas Penford, v., dumbe and unlearned, a verie aged man, he can scarce reade, yet he hath learning enough for 2 benefices, for he reapeth the fruite of Studley and Coughton both; he hath of late gotten him a certaine hireling to serve his turne at both places, one Robert Cathell, a seelie Welshman that can scarce reade English distinctlie; the value of both is better then £20.
Spernall.	Humfrie Stile, pa., dumbe and unlearned, a common alehouse haunter and of suspected life. 20 marks.
Arrowe.	Edward Radburie alias Baker. A reader unlearned. This is but a Chappell apperteining to Aulcester. £10.
Tanworth.	Perky, v., dumbe and unlearned, a good felow at all games, and of suspected life. £30.
Lapworth.	Bauldwin Nutting, neither p. nor good reader. Of ruffianlie behavior and of suspected life, one that sometimes plaieth the serving man in a liverie coate, sometime the minister; he is but a hireling to one that hathe the parsonage in farme. There is of late another Inducted to the benefice, one John Litten, a man of learning, as he is reported, and p., but hitherto he hath not bene resident there. £40.
Barkswell.	Stockden, pa., n.-p., nor learned; he hath bene reputed a verie troublesome felow, giving himself more to his worldlie affairs then to his studie and care of his charge. £50.
Preston Baggot.	Thomas Crocket, pa., n.-p., nor learned, in religion he seemeth to be zealous, but yet suspected of drunckennes. £20.
Areston.	Nicholas Knolls, v., p., heretofore thought to be a vaine man and of suspected life, but now (thanks be to God) come home growen sober and discreate, and giveth himself carefullie to his booke. £20.
Roington.	Heicroft, v., p., d.-b. Value of Roington £35.
Wraxall.	John Hooke, p., suspended for the cause of subscription and therby the place voide of a pastor. Stipend £5–6–8, which is holpen and supplied sometime by the charitable devotion of the people.
Haseley [?].	John Dedanch, pa., n.-p., nor learned, yet honest and zealous, and sometime expounding to his flocke according to his talent. £20.

Hatton.	Hercules Morrell, v., n.-p., yet honest and zealous, and daily profiting and expounding to the people. £10.
Solihall.	Henrie Smith, pa., dombe and unlearned, a tainted parson of life and suspected of drunkennes, he hath 2 benefices, one about Carlile £10, this at Solihall £100.
Badsley.	William Shaw, v., dumbe, unlearned, and idle, unsound in religion, and a secreat perswader of the simple to poperie, one that praieth for the dead, a blasphemer of the name of God, vicious and licentious of life, a companion at all games, an alehouse haunter. 20 marks.
Packwood.	Hugh Bate, v., an old priest and a massemonger, a drunkard and dumbe, and as it is thought a sorcerer. 20 marks.
Hunnyley.	Barre, dumbe and unlearned, he can neither preach nor reade well, he could not one daie reade the commandements for want of his spectacles. A woolwinder and girthmaker by his usuall occupation. An old pardoner in Queene Maries time and yett remaineth popish. £5.

Parish	Incumbent and His Conversation &c.	Value
Shilton.	Dumbe.	Unsufficient.
Withebrooke.	Terie, willing, but of slender abilitie, he was deprived for refusing subscription, and after restored when he had yielded, r.	Unsufficient.
Coventrie. 2 Parishes.	M[r] Hinton, p., r., a c., Humfrie Wilding, insufficient.	Sufficient.
	Humfrie Fenn[1], p., suspended these 10 monethes for not subscribing, and the cure ever since neglected.	A meane living.
Austie.	Samuell Saunders, pa., r., dumbe.	A sufficient livinge.
Fowstell.	R. Bristow, dumbe; another living called Exsale.	Unsufficient.
Stoke.	John Hobson, c., dumbe.	Unsufficient.
Sow.	Feare, dumbe, 2 cur[e]s.	Unsufficient.
Wicken.		Unsufficient.
Barston, a chappell to Barkswell.	c., dumbe.	Unsufficient.
Hampton.	M[r] Robinson, p., in danger of deprivation for subscription untill at last he yielded.	Sufficient.
Binlye.	Mathew Hammonde, c., dumbe, late an apprentice to a mercer.	Unsufficient,

[1] Above, I. 208.

Parish	Incumbent and His Conversation &c.	Value
Munkeskerbye, a charge of 500 people.	Warde, dumbe. He in Queene Maries time revoked and put awaie his wife.	A meane living.
Willye.	Dabanke, dumbe, he hath another living in Lancashier called Willoughbie Waterlesse, r. Was a masse priest.	Sufficient.
Churchover.	Mr Eliot, p., n., having another called Sutton, his c. is dumbe.	Sufficient.
Newman [Nowman ?]	Dumbe.	Meane living.
Brinckloe.	One Idle and dumbe.	Sufficient.
Riton.	Mr Chapman, p., n., a prebend at Lichfield ; his c. dumbe.	A verie sufficient living.
Church Lawford.	Mr Wright, r., dumbe.	Sufficient.
Harborow.	Kemerlie, r., dumbe. He was a masse priest.	Sufficient.
Newbold.	Mr Parker, p.	Sufficient.
Weston under wheele.	Daniel, c., dumbe, serveth an other cure at Hinningham. He was a popish priest.	Sufficient.
Wolston.	Mr Lord, v., p., he hath a chappell where Mr Knight [?] is preacher.	Sufficient.
Hillmorton.	Wigston, dumbe.	Unsufficient.
Coulsell.	Mr Fox hath some good gift, and is verie willing to labour, r.	Sufficient.
Kingshurst.	Dumbe.	——
Sheldon.	He endevoreth, dumbe.	A competent living.
Elmden.	Hacker Simons, dumbe, r. He is but yonge and slouthfull.	Sufficient.
Shiftock.	Mutlie, n.-p., n., his c. John Oldaker, dumbe.	Sufficient.
Mackstock.	Wearing, unsufficient, a yonge man, onlie a reader.	Unsufficient.
Nether Whitaker.	Mr Worslie, r., a verie willing man to labor, but his gift is verie litle.	Unsufficient.
Over Whitaker.	Henrie Tailer, r., he was a popish priest, dumbe, suspected vehementlie to be yet a papist.	Unsufficient.
Bentlye.	Dumbe.	Unsufficient.
Hurley.	Dumbe.	Unsufficient.
Bicknell.	Dumbe.	Meane.
Packington the lesse.	Dumbe.	Unsufficient.
Packington the greater.	Dumbe.	Unsufficient.
Austie.	Mr Cope, r., a diligente and painfull old man, in daunger for refusing subscription.	A meane living.

Parish	Incumbent and His Conversation &c.	Value
Astlie.	Dumbe, a gamster.	Unsufficient.
Arlie.	Butters, r., preacheth, but with litle profit to the hearers. Unreformed in speach from swearing.	A meane living.
Fillinglie.	Gilbart, he was a popish priest, dumbe, r.	Unsufficient.
Cotone.	M[r] Ashbie hath much increased and preacheth, r.	Unsufficient.
Meriden.	Williams, dumbe, d.-b., he was a serving man. A Drunkard, a common chopper and changer at Markets.	A competent living.
Corlie.	Jefferie Jones, dumbe, drunkard, gamster, quareller, swearer, pilferer, adulterer.	Not sufficient.
Bedworth.	Brisco, he hath some guift to teach, which he neglecteth; he hath another cure at Hincklie, besides a Chappell.	Sufficient.
Button [?].	Dumbe.	Unsufficient.
Bulkinton.	M[r] Enderbie, p., in daunger about the late subscription, which he refused, r.	A meane living.
Wolvie.	M[r] Wilkinson. Dumbe.	Sufficient.
Nuneaton, vic.[1], a great parish, which these 25 yeers hath not had anie which hath laboured amonge them.	James Parsons, dumbe, r.	A competent living.
Weddington, pars.	Dionise Dudlie, he was a popish priest, dumb, r.	A competent living.
Lalcot [?], pars.	W[m] Shrewsburie, was a popish priest, dumbe, r.	Competent.
Manseter.	W[m] Pate, c., having some gift, which he neglecteth to use, n., for he dwelles at Nuneton. A bailife of husbandrie.	A competent living.
Attherstone, a verie great parish. Whittendon. Merivale.	All these come to Manseter, their parish church.	
Grindon, pars.	John Sprake, dumbe, r.	A verie competent living.
Poulsworth, vic.	Richard Latimer, dumbe, r. A keeper of companie.	A meane living.
Austerie.	Roger Mould, p., n.	A meane living.

[1] Vic. = vicarage ; pars. = parsonage ; cur. = curacy.

Parish	Incumbent and His Conversation &c.	Value
Newton.	Mr Foxe, sufficient.	Unsufficient.
Sekinton.	Mr Barwell, p.	Unsufficient.
Arminton.		
Willington.	Dumbe.	Not competent.
Badsley, 25 yers unprovided of instruction.	Thomas Milles, dumbe, r. there these 25 yeers. A digger of coles wherin he toileth for his maintenance.	No competent living.
Baxterley, pars.	Mr Bate, p., n., having another living.	Not sufficient.
Kingsbury, vic.	William Porter, alias Butler, dumbe.	A competent living.
Middleton.	Robert Osbourne, dumbe, r.	A meane living.
Sutton Cofield.	Mr Eliot, p., d.-b., r.	Competent.
Wisshaw.	Mr Ward, p.	Unsufficient.
Leigh marston.	Richard Wolley, dumbe.	Not competent.
Aston, pars.	Mr Slede, p., but negligent, keeping a dumbe c., r.	Competent.
Bromicham.	Mr Smith, p.	Verie sufficient.
Castle Beamich, a chappell to Aston.	Dumbe.	Unsufficient.
Credwood.	Mr Lingere, p.	Not competent.
Clifton.	Mr Tinnie, he hath a gift, which he useth litle, r., he hath another Chappell.	Sufficient.
Brownes over, chappell to Clifton.	c., dumbe.	Unsufficient.
Rugbie.	Mr Boulton, dumbe, r.	Sufficient.
Bilton.	Mr Enos, p., r.	Sufficient.
Wilbie.	Gedeon Hancoks, dumbe, r.	Competent.
Dunchurch.	Swinfield, dumbe, r.	Competent.
Frankton.	John Smith, dumbe, r.	A meane living.
Borston.	Mr Proud, p., in danger about subscription, which he refused, r.	Sufficient.
Merton.	Mathew Gilbie, he was a popish prest, dumbe, and verie [fond] of the Alehouse, simple, r.	Competent.
Wattenburie.	John Hatfield, c., dumbe. An alehouse haunter, and of an evill name.	Unsufficient.
Hunnington.	Daniell, c., dumbe, was a popish priest, he also serveth another cure. A man of evill report, suspected for poperie.	Unsufficient.
Bubnets.	The pars. and vic. belonge to a prebend in Lichfield, n., the c. is one Seale, dumbe.	Sufficient.
Killingworth.	Mr Betts, dumbe, r.	Competent.

Parish	Incumbent and His Conversation &c.	Value
Stoneley.	Mr Drake preacheth but verie seldome and with no profit. Noted with drunkennes.	Meane living.
Baginton.	Dumbe.	Meane.

In the deanerie of Stonelie.

Ruition.	Cur.	£7	10			Anthonie Parker, unlearned.
Milverston.	Cur.					
Astoe.	Vic.	£6	2			
Lenington Priors.	Vic.	£6	18			Henrie Clarke, n.-p., yet of some towardlines.
Radford.	Vic.	£5	15	2	½	Richard Gardener, unlearned.
Roteley.	Vic.	£6	12	8		Thomas Horton, unlearned.
Offchurch.	Vic.	£7	7	8		David Ireland, an Whoremonger, an Alehouse haunter, a Drunkard, accused by diverse wemen and maides for entising them.
Harbery.	Vic.	£5				Mat. Pickering, surnamed the vicer of hell for his ruffianly life.
Chesterton.	Cur.					Anthonie Brat, unlearned.
Lickewootton.	Vic.	£5	12	1		Anthony Offlei, unlearned.
Whitnash.	Pars.	£5	10	2	½	Ralph Kent, unlearned.
Radwaie.	Vic.	£5	12	0		Richard Hill, a honest man of towardlines.
Lillington.	Vic.	£5	13	4		Robert Tue, of evill life, gat his maid with childe.
Batkington.	Pars.	£8	1	8		Vacant.
Fennicompton.	Pars.	£15	6	8		Tho. Nicholson, neither learned nor honest.
Shoteswell.	Vic.	£5	13	6		Wm Reeling, some zeale, litle knowledge.
Wormeleton.	Vic.	£6	13	4		Tho. Tailor, n.-p., but towardlie.
Warmington.	Vic.	£15	0	2	½	John Richardson, dumbe, some lerning, negligent.
Dorset magna.	Vic.					Rich. Powell, negligent, no learning.
Ferneborow.	Vic.	£5	0	0		Wm Hobson, unlearned, dumbe.
Dorset parva.	Pars.	£14	0	0		John James, suspected not to be sounde in Religion.
Cubbington.	Vic.	[ ][1]	6	8		Richar Marvehl, n.-p., but of some towardlines.
Uston. Tachbrooke. Bishops Ichington. Chadson. Gedon.	peculiars.					Ignorant.

[1] The £'s column is blank.

Deanrie of Marton.

		£	s.	d.	
Sowtham.	Pars.	23	17	0	John Oxenbridge, p.
Clifton.	Vic.	8	0	0	Richard Tinwie, n.-p., but an interpreter to his flocke; a vaine man.
Stockton.	Pars.	10	6	9	W^m^ Cooke, an old masse priest, not able to reade.
Wapenburg.	Vic.	5	0	0	John Hadfield, unlearned, an alehouse haunter.
Wolvercote.	Vic.	12	0	0	Richard Harbert, an old masse priest, ignorant.
Stokeborow Superior.	Pars.				
Ladbrooke.	Pars.	13	10	0	Roger Inkforbie, p.
Stretton super Dunsmore.	Cur.				Wallis, unlearned and of vicious life.
Napton super Montem.	Vic.	9	14	0	James Turner, unlearned, a gamster.
Shoukborow inferior.	Cur.				W^m^ Linney, unlearned.
Radburne.					Griff. Lloid, unlearned, having neither church nor people, he hath another living in another diocesse, an alehouse haunter.
Granborow.	Vic.	5	0	0	Thomas Davis, n.-p.
Hardwick pornis [?].		24	0	0	Leonard Harrison, n.-p., negligent.
Burburye.	Pars.	7	10	0	Cutberd Terrie, unlearned.
Ichington longa.	Vic.				Leonard Fetherstone, no allowed precher, but dilligent in his cure and honest.
Marston porae.	Cur.				Harrison, ignorant.
Levington Hastings.	Vic.	20	0	0	Mathew Hulme, p.

206. [1586.] "A Supplication of the people of Cornewall to the Parliament."

For as much as (ryght honorable assemblie) by the Queenes Ma^ties^ appointment you are gathered together to looke to the wantes, to behold the miseries, the ruines, decaies, and desolations of the Church of God and common wealth of this Realme of England, and to put your helping hand to the amendment of the same, your wonted clemencie and dutie to heare the complaints of the poore, and our miserable estate, do stirre, provoke, and compell us to bring our lamentable complainte to your eares, to laie our miserable estate before your eies, and with all humble reverence to put this our sorowfull suite and petition into your hands, with hope that God will so blesse and sanctifie you to be meanes of comfort and relief to us.

We are in one of the farthest parts of this land, above the number of foure score and ten thousand soules, which for wante of the Word are in extreme miserie. For the preching of the Gospel being the beautie of Christes spouse, the water of comfort, the bread of life, the immortall seede, we want the same, and are therfore so far from that beautie and comfort wherwith Gods church and children are adorned and do delight in, that we lie as men sterved and pined with the famine of the Word, yea which is most rufull, by the lacke of that immortall seede we are as if we were not. And this is neither for want of maintenance nor of place, for besides the impropriations in our shier, we do allow yierlie above nine thousand and two hundred pounds, and we have about eight score Churches. The greatest part of which maintenance and places is received and supplied by men, which through their ignorance and negligence are guiltie of the sinne of sinnes, namelie, of the sinne of soul-murther. And yet, as if that were not enough, divers of them have added to the same such grosse sinnes as the civil Ethnicks do abhorre. For to saie nothing that some of them are common gamsters, as well on the Sabaoth as other daies, some are fornicators, some adulterers, some felons, bearing the marks in their hands for the same offence.

Another part of the maintenance and places (which we take not fullie to be the seaventh part) is in the hand of prechers, but thei are of sundrie sorts; some are non-residents, some have divers benefices, some prech but their quarter sermons, so that betweene spring and spring, pasture and pasture, meale and meale, the seelie sheepe may sterve; some drunkards, some quarelers, some spotted with whoredome, and some with more lothsome and abhominable crimes than these. So that, thogh the excellent dignitie of the Word and Sacraments do not depend on the worthines of the men, yet their infectious breath, which savoreth of carion, maketh Gods children to abhorre them, and the uncleanes and filthines of their hands maketh them unfit ministers to waite at the lords table, to deliver the bread of life, the foode of the soule to his litle ones to feede on. And generallie, thogh we alow so much and receive so little, yet these which sit not in the watch tower, which feede not the lords flocke, which are no light to his people, no paterne nor example to Gods children, do fleece apace, and will not loose one ob.[1] offering daie, the poore labourer must paie the tithe of his hands, the servant of his wages, the wife of her egs, or els no sacrament can be had at their hands, naie, thei shall be cited from court to court, yea, and if thei do not satisfie these hungrie men, which will never have enough, they shall be excommunicated.

A thirde sorte of ministers we have which do teach trulie, labour painfullie and faithfullie in the Lords husbandrie, and watch diligentlie over the lords heritage, for whom we are to praise the name of our God for ever and ever. Yet these men are not suffered

[1] Obol = halfpenny.

to attend their calling, for the mouthes of the superstitious papists, of the godlesse Atheists, and of the filthie livers are open against them, and the eares of them that are called Lords over them are sooner open to their accusations (though thei bee but for ceremonies) then to the others awnsers. Neither is it safe for us to goe to heare them, for thogh our owne pastures and fountaines are withered and dried up, yet if we seeke for the bread and water of life elswhere, we are called and cited to appeare to their courts, where we are taunted, checked, reviled, and threatned with excommunications, so that we are worse dealt with then most mercilesse men deale with their beasts; for thei will neither feede us at home nor suffer us to seeke for foode elswhere, but will have us to perish in our ignorance and blindnes.

Therfore from far we come and call unto you, most honourable assemblie, for aide; out of this sea of miserie we lift up our hands, beseeching you to stretch out your helping hande for our reliefe, and in this famine to send us purveiers and stewards, stored both with old and new, furnished with skill rightly to divide the Word, and give everie one his portion in due season. And that these dumbe dogs, ravenous wolves and dissolute persons which keepe the place, and shut the dore against the lords true ministers, being removed and faithfull ministers placed, such order maie be taken as thei maie not be disquieted by everie Apparator, register, Officiall, Commissarie, Chauncellor &c; and that for everie light occasion at the complaint of everie lewd person, so that besides that we shall be bound to praise God for you, you shall build a most sure castell and fortresse of defence for the safetie and preservation of her Ma^tie^ against the dangerous practices of all papists, Atheists, and traitors whatsoever, and by this meanes you shall bringe the blessinge of God upon yourselves, your posteritie, and upon this realme for ever.

The double beneficed men in Cornwell[1].

1.	The Bishop hath Lawhidden and Ren [?Ken] in Devon.				
2.	Lancaster hath Southill and a Bishopricke in Ireland.				
3.	Diggerie Martin hath Laricke and St. Vepe.				
4.	Phillips hath Northill and Northlew in Devon.				
5.	Spine	hath	Liscard	and	Minagisa.
6.	D^r^ Nichols	,,	Landreff	,,	Ervin.
7.	Tucker	,,	Cardinham	,,	Helland.
8.	Fitz-geofferie	,,	Buckonocke	,,	Breage.
9.	Stoile	,,	Launcells	,,	Blisland.
10.	Brooke	,,	St Tudie	,,	Miller.
11.	Harbert	,,	Evall	,,	Maderne.
12.	Blewit	,,	Colan	,,	Newlin.
13.	Arscot	,,	Cubert	,,	Dolton in Devon.
14.	Bawden	,,	Wen	,,	Michelstow.

[1] This list accords with the details of the Cornwall Survey in No. 205

15.	Lawherne	hath	Lanevit	and	another in Worcestershier.
16.	D[r] Kennall	„	St. Collombe	„	Silverton in Devon.
17.	Ford	„	St. Burian	„	Ludgian.
18.	Fletcher	„	Philliacke	„	Mangen.
19.	Jackson	„	Just	„	Gurren.
20.	Rellie	„	Meven	„	North Tanton [? Stanton] in Devon.
21.	Germane	„	Quithiocke	„	Britlestow in Devon.
22.	Atwill	„	Tue	„	Culverlie in Devon.

Non residents.

1. Cox hath St. Dominick.
2. Comen „ St. Alben.
3. Barnes „ St. Ginuies and remaineth in the Qu. Chappell.

There are to the number of seven score unpreaching ministers in Cornwall, which do serve either benefices of their owne, or the benefices of pluralitans, nonresidents, or Chappells annexed to some of those benefices.

207—9. LONDON.

[1586.] I. A Petition of the "loyall and sincere-hearted subjects of the Citie of London" to the Queen.

The petitioners

"have a horror to thinke of that danger of your Ma[ts] person, togither with an universall overthrow of this blessed state wherin we have enjoyed a most happie peace under Your Ma[ts] goverment now many yeares...not long since stood thorough the subtill and most traiterous practises of the papists and atheists."

They thank God for the preservation of the Queen in spite of all conspiracies against her person, for this means the safety of their wives and families and the continuation of the light of the Gospel.

"Our earnest suite unto Your Ma[tie] is that it would please your highnes to graunt unto us...that strength against conspiracie, treason, and rebellion to your owne person and utter ruine to your faithfull subjects, as the plentifull preachinge of the Word of faith, obedience, and of all dutifull subjection doth minister to Christians."

The increased scarcity of preaching of late has resulted in a deterioration of character in their children and servants, for they

"ly open as a pray [*sic*] unto the Romane Wolves, Jesuits, Seminarie Priests, and such traitors as take advantage of the shepe when the doggs can neither bark nor bite, and such as can do both are tyed up and kept short from the viewe and reach of the gredie wolves,

who, in the night of ignorance falling uppon us thorough want of the ministers of the light, pray [*sic*] uppon the wandering shepe, destitut of their vigilant pastors."

They therefore beg the Queen, who has already given them inestimable benefits, to give them a preaching ministry, so that their cup of joy might be full. Thus their children will grow up to be even more loyal to Her Majesty, for

"their affections changed bie that newe birth, they may be deaf unto the persuasions of the subtill syrens of antichristian charmes."

Thanks are due to the Queen for her offer of "twelve sufficient preachers" to the city; they are delaying the choice of these until they hear the result of the present appeal. They are quite willing to give a contribution to the support of worthy preachers, but so many unworthy men consume the maintenance of the ministry that they feel the Queen's first step should be to remove such, and so give faithful pastors due reward and encouragement.

To prove their case, they send a catalogue[1] of ministers in the city, showing those lewd, unworthy, and unable. They make their appeal to the Queen with boldness, because they know she will favour Christ against Antichrist, true religion against superstition, and faithful subjects against Traitors, Jesuits, Seminary Priests, and Rebels.

[1586.] II. "Certaine reasons set downe to perswade the R. Honourable My L. Mayor and the Aldermen his brethren to intreat her Ma^{ty} to have consideration of the state of the Ministry of London, for speedy Reformation of it."

1. First, because the very Lawes of this Realme, and the Synods which the Bps. themselves have made in the Convocation house, have very well provided that a Learned Ministry should be established amongst us, such as should be endued with Gifts able to teach the people and instruct them faithfully in the knowledge of their salvation, cleane contrary to the which it is found by a dilligent survey made in the City of London, that these good Lawes are utterly neglected, and that our Ministers very many of them be not only Dumbe Ministers, nothing able to teach the people the knowledge of God or their duty to their Prince, being themselves altogether unlearned, for that divers of them have been

[1] Below, pp. 180–4.

brought up in their severall occupations and Trades, and not in the study of learning as it is meete for such a calling. Diverse, besides their insufficiency, are so lewd in their lives as they are worthy utterly to be removed. And as for the preachers of this City, they be most of them Non Residents, having 2 or 3 Benefices, either in this city or in other places, setting over the people unlearned men that cannot teach them, besides other grosse faults that may be proved against many of them, which maketh them unworthy of their places.

2. Secondly, for that divers of the principall preachers of this land which have taken great paines in preaching amongst us have of late been put to silence, whereby there is now a great deale lesse preaching in this city then hath been aforetime, when we have most of all need to have the people taught their dutyes.

3. Thirdly, because we find it by experience that not only the multitude being ignorant of God and of his Will be ready daily to be seduced by Semenaries and other Hereticks to Popery and superstition, they are very easily drawn to all wicked and traiterous practices, whereby great danger often ensueth to her Mat^ies^ person, as late experience hath to our great grief taught us, but even our Servants and Apprentices are for want of publick instruction so rude and unreformed as we are not able to keepe them in any good Government, but cleane against our minds they also are ready to run headlong to all desperate attempts for want of the feare of God, unto the which through wicked counsell they shall be entised and perswaded.

[4.] Fourthly, for that we are by this meanes constrained to pay our money and other dutyes to men which are utterly unworthy, of whome we do not only receive no good againe, but are oftentimes leaders and drawers of others by their ungodly examples to many foule and wicked practises, cleane contrary to that which God in his Word hath commanded to be in a minister of the Gospell.

The Reformation of all these enormities and foule abuses would soon come by the reformation of the ministry, for so long as the people are left destitute of the knowledge of Gods word, which is the only meanes to draw them to conscience of their dutyes, they do lye open to all wicked seducers and perswaders unto mischief: Whereas they which are the professors of the Word, and live under the preaching of it, were never heard to attempt any wicked practise whatsoever at any time that ever was heard of.

To give encouragement unto this good worke, her Ma^ties^ Letter sent of late unto this City doth give us great comfort of having good successe, so that of her gratious clemency she hath promised to use all good means in her Government, whereby our love and dutyfullness shall not only be continued, but even enlarged more and more towards her Highnes, the experience of which good promise We humbly beseech Her Ma^tie^ to make manifest... by granting this our request, whereby her Ma^ties^ speciall good and the benefit of this city shall ensue.

[1586?] III. "The names of all the Parishes, Parsons, and Curates within and near adjoyning about London[1]."

Parishes			Parsons					Curates	
Alhallowes in Lumbard Streete	pr.	pa.	Stollard	N.	r.	2b.	c.	Harman	d.
Albons in Woodstreete	pr.	pa.	Dickinse	N.	r.	2b.	c.	Paine	d.
Alphees at Cripplegate		pa.	Martiboise	N.	r.	2b.	c.	Johnsenn	∴
Alboroughs at Bishopsgate	pr.	pa.	Simson		r.				
Alhallowes the More	pr.	pa.	Clarke		r.	2b.			
Alhallowes the Lesse	pr.	pa.	Hawtonn	N.	r.	2b.			
Alhallowes in Bredstreete	pr.	pa.	Edmondes		r.			Hansonn	
Alhallowes Stayning		pa.	Hill		r.				
Alhallowes by the Wall		pa.	Pitts		r.				
Alhallowes in Honey Lane		pa.	Kayzer		r.				
Alhallowes Barking	pr.	pa.	Woode	N.	r.	2b.	c.	Tailer	D.
Andrewes in the Wardrope	pr.	pa.	Williames	N.	r.	2b.	c.	Saunders	∴
Andrewes in Holborne	pr.	pa.	Bancroft	N.	r.	2b.	c.	Jackson. 2	D.
Andrewes in Eastcheepe		pa.	Tailer	N.	r.	2b.	c.	Wale	D.
Andrewes Undershafte		pa.	Johnson		r.				
Anne and Agneis by Aldersgate	pr.	pa.	King	N.	r.	2b.			
Antholins Parish	pr.	pa.	Times	N.	r.	2b.	c.	Barton	D.
Anne in the Blackfriers	pr.	pa.	Edgerton		r.			Die. 2	∴
Augustins in Watling Streete		pa.	Phillipes		r.				

[1] It is unfortunate that the original of this catalogue is missing. Only the "Transcript" copy is extant, and this gives no clue to the meaning of the abbreviations employed. The significance of several can easily be conjectured (e.g. N. = non-resident; 2b. = double-beneficed), but that of others (e.g. pa. and r.) is very dubious. The totals (making no allowance for duplicates), are:

Parishes	122 (+ 3 exempt)	r. [?]	120
pr. [preachers?]	88	2b. [double-beneficed]	76
pa. [parsons?]	120	c. [curate]	53 (+)
N. [nonresident]	45	D., d., and ∴ [Dumb]	39

Parishes			Parsons					Curates	
Bartholemew the Great		pa.	Die		r.				
Bartholemew the Lesse		pa.	Scarlet		r.				
Benet at Pauls Wharfe		pa.	Halewood		r.	2b.	c.		
Benet Gracechurch	pr.	pa.	Wadger	N.	r.	2b.	c.	Washborne	D.
Benet Fincke	pr.		Broune	N.	r.		c.	Richardson	D.
Benet Sheerhogge	pr.	pa.	Bancks	N.	r.	2b.	c.	Prat	·.·
Botolphe Aldersgate	pr.	pa.	Goodman	N.	r.	2b.	c.	Morrison	
Botolph Aldgate		pa.	Haise		r.				
Botolph Billingsgate	pr.	pa.	Walker	N.	r.	2b.	c.	Proctor	
Botolph Bishopsgate	pr.	pa.	Hitchinson	N.	r.	2b.	c.	Beesley	·.·
Brides in Fleetstreete	pr.	pa.	Goodman	N.	r.	2b.	c.	Foster	
Bartholemews Hospital		pa.	Halle		r.				
Christs Church	pr.	pa.	Bell	N.	r.	2b.	c.	Salt	
Christophers parish	pr.	pa.	Hitchinson	N.	r.	2b.	c.	Beesley	D.
Clements by Eastchepe	pr.	pa.	Hailes		r.	2b.	c.	Hailes	D.
Dunston in the East	pr.	pa.	Copquot	N.	r.	2b.	c.	Colecloth	
Dunston in the West	pr.	pa.	White		r.		c.	Younge	D.
Dionice Backechurch	pr.	pa.	Bullin	N.	r.	2b.	c.	Greene	
Edmonds in Lumbard Street	pr.	pa.	Gattaker	N.	r.	2b.	c.	Baxlie. None certain	D.
Faiths under Paules	pr.	pa.	Trippes	N.	r.	2b.	c.	Rider	D.
Fosters Parish	pr.	pa.	Gilpin	N.	r.	2b.	c.		
George in Southwarke		pa.	Allin		r.				
Gabriell Fanchurch		pa.	Dentonn		r.				
George in S. Battol Lane		pa.	Roberts		r.	2			
Gregory by Paules		pa.	Goulding		r.	2			
Giles by Cripplegate	pr.	pa.	Crowley		r.		c.	Connoway	D.
Helins	pr.	pa.	Lewes		r.				
James at Garlickhithe	pr.	pa.	Crowe		r.	2b.	c.		
John Evangelist	pr.	pa.	Wright		r.	2b.	c.		
John Zackery		pa.	Androse		r.	2			

Parishes			Parsons					Curates	
John in Walbrooke	pr.	pa.	Mathewe	N.	r.	2b.	c.	Venam	·.·
Katherine Chrichurch		pa.	Kowshe		r.	2			
Katherine Coleman		pa.	More		r.				
Lawrence in the Jury	pr.	pa.	Dickense		r.	2b.	c.	Paine	D.
Lawrence Pountney	pr.	pa.	Hawton		r.	2b.	c.		
Leonard in Foster Lane	pr.	pa.	Clay		r.	2b.	c.		
Leonard in Eastcheepe	pr.	pa.	Heard		r.				
Magnes at the Bridge	pr.	pa.	Young. Bish.	N.	r.	2b.	c.	Close	
Mary at Hill	pr.	pa.	Stollard		r.	2b.	c.		
Mary Sommerset	pr.	pa.	Henny		r.				
Mary Woolchurch		pa.	Ginkinson		r.				
Mary Woolnoth	·.·	pa.	Bookemaster		r.				
Mary Aldermary, where M^{r} Field preached	pr.	pa.	Cradocke	N.	r.	2b.	c.	Curtise	
Mary Aldermanbury	pr.	pa.	Blithman		r.				
Mary Staynings	pr.	pa.	Lawen	N.	r.	2b.	c.	Bailie	D.
Mary Abchurch	pr.	pa.	Jerfield		r.				
Mary Colechurch	pr.	pa.	Turnbull	N.	r.	2b.	c.	Hortonn	D.
Mary at Bow, where M^{r} Barber preached	pr.	pa.	Cole						
Mary Bottolph		pa.	Brookes		r.				
Mary Mountawe		pa.	Halewood	N.	r.	2b.	c.	Jones	·.·
Mary Maudlin in Milkstreete	pr.	pa.	Spearing		r.				
Mary Maudlin in Old fishstreete	pr.	pa.	Clarke	N.	r.	2b.	c.	Stoppes	D.
Martin in the Vintrie	pr.	pa.	Bateman	N.	r.	2b.	c.		
Martin Outwich	pr.	pa.	Withers	N.	r.	2b.	c.	Bull	D.
Martin Orgain		pa.	Martiboise		r.	2b.	c.		
Martin in Iremonger Lane	pr.	pa.	Castleton		r.		c.		
Martin at Ludgate	pr.	pa.	Crowe	N.	r.	2b.	c.	Saltforth	
Margerets in New Fishstreete	pr.	pa.	Cotten		r.	2b.	c.	None certaine	
Margaret Pattins in Rood Lane		pa.	Lishbie		r.				
Margaret Moises	pr.	pa.	Lawen		r.	2b.	c.	Bailey	D.
Margaret in Lothbury	pr.	pa.	Shepard		r.				

Parishes			Parsons					Curates	
Mathew in Friday Street	pr.	pa.	Presse		r.				
Michael Bassinges Hale	pr.	pa.	Greene	N.	r.	2b.	c.	Taggin	D.
Michael in Cornehill	pr.	pa.	Mathew		r.	2b.	c.		
Michael in Woodstreete	pr.	pa.	Bragden		r.				
Michael in Royall	pr.	pa.	Bateman		r.	2b.	c.		
Michael Quearne	pr.	pa.	Gilpin		r.	2b.	c.		
Michael at Queenehithe	pr.	pa.	Wadger		r.	2b.	c.	Washeborne	D.
Michael in Crooked Lane	pr.	pa.	Webbe		r.	2b.	c.	Walepoole	
Mildrids in Poultery		pa.	Torner		r.				
Mildreds in Bredstreete		pa.	Earley		r.				
Nicholas Golden Abbie	pr.	pa.	Stile		r.				
Nicholas Oliffe		pa.	Kenam		r.	2			
Nicholas Achon	pr.	pa.	Hailes	N.	r.	2b.	c.	Hailes	D.
Oliffe in the Jury		pa.	Davies		r.	2			
Oliffe in Hartstreete	pr.	pa.	Haile		r.				
Oliffe in Silverstreete	pr.	pa.	Pegrim		r.				
Oliffe in Southwarke	pr.	pa.	Absilon	N.	r.	2b.	c.	Smith	
Peters in Cornehill	pr.	pa.	Archpoole	N.	r.	2b.	c.	Dicksonn	
Peters the Poore	pr.	pa.	Indsonn		r.	2b.	c.	Brawler	D.
Peters in Chepeside	pr.	pa.	Indsonn	N.	r.	2b.	c.	Brawler	D.
Peters at Pauls Wharfe	pr.	pa.	Jones		r.	2			
Pancrase by Cheapside	pr.	pa.	Turnbull		r.	2b.	c.	Horton	D.
Sepulchres	pr.	pa.	Graviet		r.	2b.	c.	Rogers	D.
Swithins	pr.	pa.	Bound		r.				
Saviours	pr.	pa.			r.			Ratlieffe	
Stephens in Coleman Streete	pr.	pa.	Welles		r.				
Stephens in Walbrooke	pr.	pa.	Trippes		r.	2b.	c.		
Trinity	pr.	pa.	Reelie	N.	r.	2b.			
Thomas Apostles	pr.	pa.	Doffeild	N.	r.	2b.	c.	Duncom	D.
Thomas Hospitall		pa.	Gray		r.				

Out Parishes[1].

Parishes			Parsons					Curates	
Mary Maudlin Bermonzie	pr.	pa.			r.	2b.	c.		
Margarets at Westminister	pr.	pa.	Goodman	N.	r.	2b.	c.	Price	D.
Martins in the Fields	pr.	pa.	Haward		r.				
Clements without Temple Bar	pr.	pa.	Harwey	N.	r.	2b.	c.	Morecraft	
Giles in the feilds		pa.	Steward		r.				
Katherins in Shorediche	pr.	pa.	Mullins Hannmore	N.	r.	2b.	c.	Gibson	D.
Savoye	pr.	pa.	Abseton the Master		r.	2b.	c.	Many dome [*sic*, dumb]	
Katherine by the Tower			The bretherin					Martiboise	D.
Tower Church		pa.	Tayler	N.	r.	2b.	c.		
Whitechapel Church	pr.	pa.	Gardner		r.				
Clerken Well		pa.	Flecher		r.				
Trinity in the Mineries	pr.	pa.	Androwes		r.				

Three Exempt Places without the Walles.

Temple	M[r] Hooker (where M[r] Travers did preach). Preacheth but now and then
Grays Inne	D[r] Crooke
Lyncolns Inne	[Clarke] or Charke, dilligent and painfull.

[1] Previous to this is the summary :

Double Beneficed men within London	18
Double Beneficed men within and without London	27
The number of simple preachers	10
The number of Dumbe Parsons within London	17
The number of Resident Ministers abiding in London only	19

210. [1586.] "A Supplication of the citie of London to the parliament."

After speaking of the "manifold and great miseries" caused by lack of preaching, the suppliants ask Parliament to understand

"the wofull estate of manie thowsand soules, dwellinge in deepe darknes and in the shadow of death in this famous and populous citie of London, a place in respect of others accounted as the morning starre, or rather as the sunne in his brightnes, because of the Gospell supposed to shine gloriouslie and aboundantlie in the same, but being nearelie looked into will be found sore ecclipsed and darkned thorow the dimme Clowdes of Unlearned ministers, wherof there be no small number.

There are in this Citie a great number of Churches, but one half of them at the least are utterlie unfurnished with preching ministers, and are pestered with Candlesticks, not of gold, but of Claie, unworthie to have the Lordes lightes set in them, with watchmen that have no eies, Cloudes that have no water, having the instruments of foolish shepheards, and are salt alltogether without saverie.

The other half, partlie by meanes of nonresidents, which are verie manie, partlie through the povertie of manie meanelie qualified, there is skarce the tenth man to be found that maketh any conscience carefullie to waite upon his charge. Whereby the Ls Saboth is often times whollie neglected, and for the most part miserablie mangled, no regard being had to the catechising of the families, wherebie ignorance getteth the upper hand, lo[o]se life breaketh upon them as an armed man, everie evill waie is worne, but the Lords waies are not walked in, to the utter overthrow of all religion and holines amongst us, that little zeale which some fewe have being readie to die, the hope of the Gospell in our posteritie being now also longe agone ventured into the wave."

They therefore beseech the assembly to sue to the Queen in order that her subjects might be fed with the bread of life and not suffer spiritual starvation.

211. [1586.] "A Supplication of Some of the Students of the Universitie of Cambridge to the parliament."

Most gratious Soveraigne, and right honorable assemblie, we the students of the famous Universitie of Cambridge, thogh not all, nor all the chiefest (for that it toucheth some of them especiallie, as heretofore it came to pass in the reformation under Josiah, Ezra, and Nehemiah), do offer our griefs and complaints to your Highnes and this honorable assemblie to be considered and redressed.

It cannot be denied but this our Universitie doth flourish at

this present in all kind of good literature as much as at any time heretofore, the praise being given to God for the same; yet it cannot be denied likewise but that that part of us which have chosen the studie of the Sacred Scriptures and have prepared ourselves for the holie ministerie do find lesse lawfull entrance into the Church of God and preferment for our labors then in former times, a lamentable thing to be heard of in this gratious light of the Gospel. There are now in our Universitie of Cambridge [ ][1] able men, furnished with sufficient gifts to teach the ignorant people, a common subject to be wrought upon in most places of this land, as partlie we know by experience, and partlie the generall complaints of the people do show, yet for all that, how fewe of us are called to this business with just and equall conditions, and not rather the unlearned ministers, the verie scumme of the people, preferred, to the ruine of Thowsands of soules, to the shame of the Church of God, and the utter ruine of learning. For if we ourselves use some meanes to have entrance into a charge, the covetousnes of patrons is such, and so insatiable for the most part, that there is no waie by them but by simonie, perjurie, and afterwards almost plaine beggerie. So that, in this great want of labourers we stand idle in the market place all the day, for almost no man regardeth us to use our labours, so lamentable is the state of this our Church at this time.

And as we complaine that we are restrained in such manner as hath been shewed from exercising those good gifts which we have received, so likewise againe we complaine of men amongest us that are of a contrarie disposition, the nonresidents, of which sort there is [ ][1], and [ ][1] of the double beneficed, who have both place and calling, yet have they no minde nor affection there to be occupied, but to live in ease and pleasure amongest us, as spotts and blots of the Universitie, suffering their flock in the meane time to wander in the mountaines, notwithstanding they heare continuallie the contrarie out of the Word of the Lord, with manie most sharpe and vehement exhortations of their brethren.

But most of all we are grieved to be urged with Subscriptions before the Bps. to approve the Romish Hierarchie and all the effects of that government to be agreeable to the Word of God, which with no safetie of conscience we can accord unto. But on the contrarie we thinke that after so manie yeers peace, it were not possible for the Church to be so ignorant and so disordered in maners and conversation as it is, were it not that this straunge government of the Church had been translated from Idolatrie to the Gospell, which how much the more fitlie it serveth the Pope for the establishing of his Idoll service, so much the lesse is it fit for Christe to set up his truth and Gospell.

But if the certaintie of this matter appeare not evidentlie to all, we most humblie desire her Ma^tie^ and this honorable assemblie to

[1] In every case the numbers are omitted.

graunt us a free disputation, without prejudice to our place and calling and for them whome we shall associate unto us, for the space of 12 or 14 daies, and a convenient number of 20 or 30 persons to be chosen on either side, and the whole disputation to be ordered as it is verie well set downe at large in the admonition to the booke of Concord. The proposition to be, Whether the Churches are to be governed by the lord Bps. and their Chauncelors, and[1] Signiories, the rule of proofe to be the Word of God and the first primitive Church, and the arguments on either side with their defence and confutation to be set downe by notaries, that afterward thei maie be well weighed and considered, so that if then the truth therof appeare not to all men, for a full resolution the whole disputation maie be sent to other Churches and Universities, with request to set downe their judgement also concerning the same, so maie the controversie be easilie determined. But if thei refuse an indifferent disputation and the judgement of the Churches, it is a plaine argument that the cause thei defend is not good, as the consequent of this their long government doth most lamentablie shew.

And trusting that her Ma^tie^ and this honorable assemblie will have such regard to the Universities as appertaineth, and allso take such order that the truth of Ecclesiastical government maie be indifferentlie tried, whereby Christs Church doth onelie flourish, and without which it mourneth and languisheth continuallie even unto death, our dutie shall be to praie to the father of our lord Jesus Christ to give unto you the holie Spirit of his sonne, that by how much the more Satan dothe seeke meanes to destroie the Church, so much the more it maie be builded up, to the glorie of God through Jesus Christ our Lord and onelie Saviour.

Amen.

212. [1584?] "The Complaint of Malden to the Counsell."

"The inhabitants within the towne of Malden and other places neare adjoyning in Essex" have been blessed with godly teachers, but now are troubled, because

"these good and faithfull servaunts of God have bene (we can not tell upon what new devised quarrells) taken from amongest us for not subscribing to certaine articles, neither confirmed by the law of God nor of this land; such ministers are left unto us as we can prove unto your H. for the most part utterlie unfit for that office, being alltogether ignorant, having bene either popish priests or shiftles men that have thrust in upon the ministerie, when thei know not els how to live: men of occupation, serving men, and the basest of all sorts; and, which is most lamentable, as thei are men of no guifts, so thei are of no common honestie, but are rioters, dicers, quarellers, drunkards, adulterers, and of offensive lives, committing the most grosse vices that are among men; these are

[1] "or" would give the alternative better than "and."

the men that are supported, whose reports and suggestions, speciallie against the other, are readilie receaved and admitted."

By these means, "the multitude of papists, heretiques, and other enemies to God and her roiall Ma^tie^" has greatly increased, so much so that open violence is to be feared from them unless the Council hearken to this supplication.

213. 1586. "An humble request of the inhabitants of Maldon, with their neighbours therabout, the hundreds of Dengie, Rochefort, Barstable, Thurstable, and Wittham to the Burgesses of Maldon chosen for this present parliament by them to be exhibited to the high Courte of Parliament A° 1586."

It is not want of corn, but of spiritual food, which has caused this request to be sent.

"If we aske our pastors and such as are set over us to feede us, we find them crueller then the Ostrich in the wildernes, and more unkinde then the Dragons, which draw out their breasts and give sucke to their yonge.

For alas the greatest number of our ministers ... either be utterlie unfit for that office by reason of their ignorance, or altogether carelesse and unable to performe anie such dutie unto us by reason of their manifold charges and divers places thei have taken into their hands; some being nonresidents, having charges in divers shir[e]s, others being unskillfull men and ignorant, not onelie unable [to] teach but allso of an ungodlie life, such as have been popish priests, Tailours, Whelewrights, Fletchers, servingmen, and manie of them alehouse haunters, Dicers, Quarelers, Drunckards, whoremongers, and full of grosse vices, as in a schedule hereunto annexed[1], we have more particularlie declared, setting downe their severall names and grosse enormities, wherwith we are able justlie to charge them.

As for the small number of our godlie teachers, the faithfull ministers of the lord, who both by their doctrine and conversation have led manie of us in the waie of life everlasting and taught us to know our dutie to God and her Ma^tie^, not being sedicious and factious as thei have bene falslie charged, even these are some of them deprived, some suspended, and the most threatened to be ere it be long, for not conforming themselves to some ceremonies and orders prescribed, wherin thei can not with safe conscience fullie and in everie part satisfie the demaund.

These miseries[2] thus presentlie liynge upon us, whilest on the

[1] Probably the list headed "Preachers of a scandalous life in Essex" (above, II. 162–3).

[2] Not "ministers" as "Transcript."

one side our good and carefull ministers are allreadie, some deprived, some silenced, and most for like occasions threatned to be taken from us, and on the other side, our countrie pressed with a multitude of ignorant and carelesse shepheards that are set over us, even these things have...enforced us to crie out for help against these evills."

Parliament is therefore requested to remove those things which tend to divide brethren and encourage the wicked to molest faithful pastors, to displace all "unlearned and vicious ministers," and to secure the settlement of able and godly men, so that the Gospel may have free course to run and be glorified.

214. [1586.] "The Supplication to the Counsel of the inhabitants within the hundred of Rocheford in Essex[1]."

They and their families have been blessed by the instruction of godly and learned preachers, by whose means vice has been repressed, and godliness increased. Now some of these preachers are suspended, and others threatened with deprivation, and men are sent in their places who are utterly unworthy.

"Therfore most humblie we intreate and beseeche your Honors according to your accustomed care and good will towards the church of God, that those good and godlie prechers dwelling within the saide hundred, to whom we are constrained often to repaire, maie be freed and at libertie to prech the Gospell amongst us as they had done to God his glorie and our comfort."

The 98 suppliants are:

Henry Cooke	William Smith	William Reynold	Rich. Haddock
John James	Rob. Clerk	Nathaniell Lawson	John Clark
Edm. Thornton	John Goodland	Rob. Taylor	William Symes
Tho. Westbrooke	Abraham Bower	John Adams	Rob. Boore [? Boon]
John Freborn	Rob. Freeman	John Syday	Rich. Goodelad
Rich. Harris	John Peacock	Thom. Mason	Willm Rawlin
John Godston	John Faunce	John Just	Laurence Mower
Joseph Hall	Rob. Mylun	Thom. Feckman	[? Glover]
Thom. Steven	John Welk	Nicolas Gawthron [?]	Henry Rawlin
Rob. Penyfather	Rob. Saman	Edm. Ballard	John Bincks
Henry Sherlock	James Steven	John Dobbin	Thom. Clark
John Eckford	Richard Thornton	Gregory Kettle	William Hart
Thom. Peeke	Richard Meeke	John Skynner	John Wardby
Thom. Wilken	Timoth Mershall	William Harrys	Humfrey Hart

[1] The MS. is affected by damp, and some of the names are almost unreadable.

Henry Smith	William Goodlad	Edw. Bode	Andrew Ritchin
John Martin	Thom. Hodgson	Henry Bode	John Rochell
Rich. Marshall	Peter Motham	Nicolas Brodewater	Thom. Wright
John Lake	John Billinge	Arthur Newman	Rich. Cooke
Rob. Collins	John Harris	Rob. Thomson	Rich. Revendor
Thom. Collins	Thom. White	John Mathew	John Langer
William Burgin	Pet. White	Christofer Dartnoll	Peter Walker
John Henbour	John Tiler	John Paperell	William Redock
Rich. Harris	William Egnot	Thom. Collin	Edw. Salmon
Math. Cokernel	Rich. Powlter	William Bode	Rob. Duck
Benjamyn Cock	John Forth	John Castelin	

215. [1586.] "A Supplication of certaine hundreds in Essex to the parliament."

In most humble...wise sueth...the poore neighbours of the hundreds of Hinckford, Throshwell, Uttlesford, Clavering; That notwithstanding her most excellent Ma^tie hath with great glorie to God banished Idolatrie out of this Realme, and hath established therin the heavenlie doctrine of the Gospell and the true worship of God, yet manie thowsands of us, with our wives, children, and kindred and servants, are allmost (and manie alltogether) without instruction and comfort by the preching of the Word of God, the greatest number of our ministers being such as are utterlie unlearned and no preachers, having bene some of them popish priests, some men of corruption, other some nonresidents and of scandalous life: so that thei be not onelie unprofitable, but most hurtfull to the church, for increase of Atheists, Papists, and other Heretiques. And those few by whom we are edified and taught in the waies of godlines, being men of honest life and godlie conversation, are from time to time for small matters of the booke of common praier and such like quarrells, molested, suspended, and threatned to be deprived and removed from us, to the great grief and sorrow of our harts.

Maie it please therfore this high Court that redres maie be had of this our pitifull estate, namelie, that a learned and preching ministerie maie be established amonge us in our severall townes and parishes, and that those prechers and good pastours we have allreadie planted by Gods blessing among us, may be freed from those vexations and troubles, and continued still in their places in the labor of the Ls. vineyard.....

216. Nov. 1586. "The Supplication of John Large of Chichester to the Burgesses of the Parliament."

"...complaineth...John Large, a poore man of the citie of Chichester:

That wheras in the same citie are manie which are greatlie aggrieved at the grievous abhominations and sinnes committed...dailie against the glorie of God by reason of the want of good and able ministers there to do the Ls. message faithfullie. For it is much to be lamented to see the state and condition of the same Citie,

which hath in it viij parish Churches, and never a minister in anie of them that is able to teach and exhort the people, but most alehouse haunters, Idle persons, enemies to the professors of the gospell, and such as have no care or conscience at all to performe anie dutie belonging to them: and the common people are overgrowne as it were a wildernes for lack of instruction.

In the Cathedrall Church, there standeth the passion of Christ (as it is called), even whole, saving that about ii or iij yeres past, it was wasshed over with some white colours; but since that time some well wishers of that waie (as there are to[o] manie) have taken some paines that it is allmost as bright as ever it was. And besides allso there are monstruous[1] and Idolatrous monuments in the high Crosse. I call them Idolatrous because the common people are used to doe reverence unto them, and allso to other such abhominable monuments in the high Church yet remaining, contrarie to the law of God and her Ma^ties^ Injunctions....

For reformation wherof, I have used manie ordinarie meanes as praier to God, complaint to the B. of the Diocesse, refusall of the ignorant readers, and resorting to the learned. For which causes I have been excommunicated, molested, and troubled by their procurement, to my utter undoing. All which abuses and disorders if your worsh^s^ will helpe with speed to redresse, the Lord will be with you still...."

217. Nov. 1^st^, 1586. "The Supplication of Dunmow in Essex to the L. Rich, appointed to the Parliament."

While thankful for the great improvement since the days of idolatry, the petitioners are filled with grief because so many lack the preaching of God's Word. Most of the ministers are unlearned or of scandalous life, and so Popery, Atheism, and Heresy increase. They ask his Lordship to make known their complaint unto Parliament,

"and travaile for us unto their LL. that a learned and able ministerie maie be established amongest us,...and so the foundations of Christian religion not onelie be everywhere laied, and we in wholsome knowledge of Gods truth more and more built up, but allso that popish generation, traiterous brood, and daungerous secte, be better descried and sifted, to Gods more glorie, her Ma^ties^ better safetie, and greater comforte of all true subjects"

236 names follow, viz.

Frauncis Barrington Esq.	Robert Taverner	John Galiwaye	John Perry
Richard Franke, gent.	Thomas Brewer	James Brewer	William Burke
John Franke, gent.	Thomas Atrich	Thomas Hurst	Edward Colmon
Frauncis Browne, gent.	Thomas Lacye	John Duke	John Blunt
William Man, gent.	Thomas Budge	John Yonge	John Crossingham

[1] ? "monstrous" or "menstruous."

Frauncis West
John Yong of Hatfeild
George Gower
Thomas Burte
Henry Charitie
Wm Josselin
Tobie Bredge
Andrew Scott
Anthony James
Wm Hall
George Harwood
John Yonge Junr
John Grave
Richard Samuell
Frauncis Esterby
John Savell
Phillip Mountford
Ambrose Waite
John Taverner
Henry Yonge
John Clearke
John Greene
Edmond Browne
Abraham Brewster
Thomas Tunbridge
Roger Newton
John Assur
John Argent
Thomas Lake
Frauncis Marshall
John Tunbridge
William Wight
Rafe Crossingham
John Casse Senr
Richard Conland
Humfrey Sweeting
Thomas Sweeting
Rich. Draine
John Josselin, gent.
Henry Josselin, gent.
John Casse
Robert Crossier
Clement Eves
John Larke
William Mose
Edm. Asser
William Cleare
Thomas Nailer
William Poole
Christopher Scott
Edw. Osborne
John Larke Senr
Thomas Arowaker
John Johnson
Bennet Cleare
John Luckin
John Parnidy
William Dickson
Robert Ailet
John Marion
Thomas Crackbone
Edw. Brewer
John Tillinghast
John Trapps
Laurence Clapham
John Bernard
Edmond Pamflin
Wm Bamflet
Frauncis Gainford
Robert Ingold
Nicholas Ingold
Rich. Brewolt
John Brewer
Richard Pake
Anthony Handsaker
John Belcham
George Brewer
Thomas Morrell
Thomas Saunder
Richard Pigott
Andrew Foster
Frauncis Clearke
Robert Miller
Thomas Norton
John Canobecke
Nich. Paine
Walter Hotton
Lionell Cuniver
Rich. Bennet
Henry Godfrey
Robert Wall
Wm Bennet
Lewis Poole
Wm Sayer
Wm Bushe
Wm Sare
John Morgan
Christopher Shipthorp
John Saunder
John Skingle
Rich. Samfort
Frauncis Ailet
Henry Gurbon
Thomas Skingle
Most. Purcas
Simon Flemming
Robert Howland
Robert Andrew
Jeremie Saunders
William Wissle
John Thorne
Thomas Seabrooke
Thomas Perry
Wm Westley
John Perry of Thaytre
Edward Lord
John Boughtill
Thomas Bowle
Robert Boughtill
Simon Boughtill
William Spiltimber
Christopher Whiting
John Enniver
John Halles
Andrew Halles
Thomas Bell
Thomas Buttoll
Richard Hastler
Edward Brand
John Lammas
Richard Hash
Geffrey Turner
Thomas Thorne
George Purcas
Andrew Giver
John Stubbing
John Pinnock
Richard Fitch
Richard Bernard
Nathaniell Bernard
Edward Rich.
William Gonne
Robert Caghead
Roger Cuniver
Wm Revell
Wm Hamond
Ambrose Leadir
Richard Clearke
John Clearke
Henry Gonne
Nicholas Westwood
Thomas Canbecke
John Allis
Henry Allis
Thomas Burling
Jo. Mead of Ferneham
Lewis Parker
John Fitoll
Richard Suth
Nicholas Long
George Mason
William Savill
John Lewis
Frauncis Tiler
Miles Carpenter
Robert Tiler
Robert Long
Robert Newman
Robert Heiward
Edward Josselin, gent.
George Tiler
Edmund Ailward
Nicholas Bernard
Robert Hamond
Nicholas Humfrey
William Nashe
John Howland
Henry Raiment
William Watson
George Ginne
Thomas Quilter
John Andrews
John Babs
Thomas Virgin
Rich. Chopping
Frauncis Forger
William Cliffe
Thomas Hawkins
William Clearke
Wiiliam Howland
Richard Wiat
Lewis Nicholson
John Gates
John Newman
John Cowland
Thomas Fleming Senr
Robert Cuniver
William Medde
Kelham Browne
Thomas Flemming
Roger Browne
Gregorie Man
Edward Baysee
Robert Humfrey
Richard Perry
Thomas Perry
John Neriche
John Flemminge
Robert Pigott
Richard Baker
Thomas Clarke
William White
John Turner
William Cuniver
William Giver
William Savell
cum aliis

218. 1586. "Essex. M^r Farrar."

"Tho. Farrar of Langham" was summoned by the Chancellor of the London diocese to explain why he did not wear a surplice. He appeared before the Bishop on Nov. 14^th^, 1586, bearing a letter asking for favour. Aylmer said he must not be rebellious; the Bishops were determined to deprive all those who would not conform within three months; failure to obey the Queen's commands in things indifferent was deadly sin, as he had written, "often preached before hir majestie," and was prepared to defend against any man.

219. [1586.] "Orders for the Better Increase of Learning in the inferior ministers, and for more dilligent prechinge and catechising—Or thus, The BBs. new-hatched orders for the help of the unlearned ministerie."

These are the orders agreed upon in Convocation 1586. They are printed, from the Archbishop's Register, in Wilkins, *Concilia*, IV. 321.

220. [1586?] "Certaine articles to be enquired upon by the autoritye of the most gracious and highest pastor of the church of England."

1. "Whether all the BB. within the precincts of his province, do use every morning and eveninge, prayers in their housholdes, wherein they make ernest supplication for the good estate of her ma^tie^, her honorable councell, and this holl[1] church and common wealth, callinge togeather their wholl familie, to the good example of the wholl countrie wherein they live, and whether they use to catechise their families in the principles of Christian religion accordinge to order prescribed, yea or noe?"

2. "Whether the seid BB. and every of them, accordinge to the proportion of their liveinges do keepe their houses in good reparation, and keep hospitalitie to the releife of the poore and good example to others that be worldly minded, or whether they or any of them keepe a nomber of idle servinge men, hurtfull to the state present and daungerous to the times to come, and be themselves worldly minded, fellinge downe woodes, encrochinge upon commons, rackinge of tenants, purchaseinge for their wives and children, to the great slander of the gospell and hurt of this church and common wealth?"

3. Whether their menial servants are grave and sober, not ruffian-like, but a model to others?

[1] I.e. whole.

4. "Whether they themselves or any of their servants do playe at dice, cardes, or any other unlawfull games prohibited by the lawes of this realme, to the hardninge of others in the like offences, and contempt both of the lawe of God, and of this lande?"

5. "Whether they have taken any summes of money, bribes, pencions, or rewardes, for the substituteinge of any person or persons into the offices of Chauncellor, commissary, Archdeacon, officiall, register, procter, summoner, or others. And whether any suche officer be suspected of papistrye, Atheisme, evill life and conversation, bribeinge, or other evill and lewde behaviour, or any waye fautors of papists or other persons whatsoever naughtily disposed?"

6. "Whether they themselves have given or commaunded to be given any summes of money, annuitie, pencion, or other payments or rewarde for the obtaineinge of their bishoppricks?"

7. "Whether [they] have used ether private conference with any suspected of religion, or given countenaunce ether openly or secretly to any such to the hardeninge of them in their errors, contempte of the gospell, or hindraunce of her ma^ts^ godly proceedings?"

8. "Whether they have proceeded omnibus viis et modis by those lawes which yet they have in force (and were heretofore with all vigour executed to the overthrow of the gospell), that is to saye, by citations, articles, libels, excommunication, signicavits, and writs de excommunicato capiendo et de comburendo heretico and such like, against all obstinate papists, recusants, and other heretick[s] within their severall diocesses and Jurisdictions or no?"

9. "Whether...contrary to the rule of the gospell, the auncient godly canons, the good lawes of this realme, and the order appointed for the admission and ordination of ministers in the church, [they] have admitted any into the function of the ministerye not beinge able to preche the worde, or tollerated...within their diocesse...any such...ordained by others?"

10. "Whether the seid B. of their owne malice, or through the suggestion of knowne adversaryes to the gospell and other evill disposed men, have suspended, excommunicated, imprisoned, deprived, or otherwise stopped the mouthes of any learned and godly minister...?"

11. Whether they keep more than the legal number of chaplains, "to the slaunder of the gospell, and maintenaunce of non residentes and other idle persons"?

12. Whether they allow any minister to have two benefices, or fail in his duty to one particular congregation?

13. Whether any minister with cure fails to preach on Sunday mornings, and catechise on Sunday afternoons? Whether they allow any minister,

"beinge knowne to be a Carder, dicer, or player at other unlawefull games, a whooremaster, a drounker, a common goer to markets, an

alehous hunter, broker, farrar, practizer of physicke or surgery, or otherwise an evill disposed person"?

14. Whether they or the Deans and Chapters of Collegiate Churches retain any tithes which should be devoted to the maintenance of a pastor, and so defraud some parish of a preaching minister and hazard the souls of the people?

15. Whether they have presented (or got their friends to present) to any living,

"any persons suspected in religion, unable to preche and execute the function of a godly pastour, or noted to be of evill life and conversation, or any boye or boyes to beare the name [of] any suche ecclesiastical livinge,...reservinge the wholl profitt, benefitt, or Commoditie, or at leaste the greatest parte therof, to themselves"?

16. "Whether [they or their officers] have molested or troubled any of her ma^ts^ religious and Christian subjects, for that they, beinge pestred with an ignorant and blinde or idle minister not able or willinge to execute the office of a good pastor, nor to instructe them in their duties to God and her ma^tie^, but do seeke to other places where they maye be taughte their dutie and obedience to both, consideringe that the want of such godly instructions is thespeciall cause of manye hereticall opinions and traiterouse practises againste her ma^ti^, this church, and commonwealth?"

17. Whether they have or do "maintaine any idolatrous, papisticall, or superstitious custome," thereby encouraging the enemies of the gospel and offending the godly?

18. "Whether their Archdeacons, commissaries, officialls, or other their officers, do seeke by the sharpest censures and punishments which by ecclesiasticall lawes are in force, to see whoredome, incest, bawdery, usury, dronkenesse, blasphemies and other sinnes severly punished, or whether they seeke thenricheinge of themselves, and be burdensom to all her ma^ts^ good subjects, without any profitt ariseinge therof to this church, but rather thencouragment and emboldeninge of malefactors?"

19. Whether they administer to the Queen's subjects any Injunctions, Articles, or Orders contrary to God's Word, the Queen's Injunctions, and the rule of charity?

20. "Whether the seid B. or any of them, beinge written unto by the Lords and others of her honourable councell in the behalfe of godly and learned prechers upon thexamination of their causes who have bene molested by adversaries of the gospell, or other lewd evill disposed persons, have after the receipte of the seid lettres ether countenaunced such adversaryes againste such good and godly ministers, or dealt more severly with them then before, to the discouragement of good men and incouragement of the wicked, and especially to the discreditt of the most honorable table[1], renounded in all places for the uprightnesse and equitie therof?"

21. "Whether the seid B. or any of them ether by their speeches, letters, sollicitors, or other favorits have laboured by

[1] I.e., The Council.

indirect, uncharitable, and dangerous practices to incense her royall Ma^tie (inclined with all godly zeal to further the gospell and the professors) to bringe into disgrace and discreditt with her diverse of her godly faithfull subjects of no small callings in this church and common wealth to the great incouragement of the adversaries of true religion and greife of the godly and well minded subjects?"

221. [1586.] "A Bill exhibited to the parliament for reformation of the ministerie."

Whereas there is nothing more to be desired then that all the ministers of the Church should be learned and able to teach the people committed unto their charge in matters needfull for their salvation, and in their duties toward God, their Prince, and all other Persons, and that it is not to be looked for that all Churches should be furnished with learned ministers except a sufficient and competent living be provided for the maintenance of such learned ministers in manie places where it is now utterlie lacking, and for as much as one great cause of the insufficiencie of Ecclesiastical livings with Cure is divers unreasonable customes growen by corrupt sufferance, and the first, of ignorant and popish pastors, and dailie by covetousnes of manie evill disposed persons, are pretended and claimed[1], whereby the Tenthes prediall and mixt, are not trulie paide in their proper kindes, as by the ecclesiasticall lawes they ought to be, nor the just value thereof, but some small portion sometimes in lieu thereof, not amounting to the xx^th part of the true tithe, wherby manie both Rectories and Vicaries, which otherwise might be sufficient livings to maintaine a learned precher, now are scarse able to find a poore, miserable, and unsufficient pastor.

For remedie whereof maie it be enacted by the authoritie of this present Parliament that all maner of persons from the first daie of March next coming, shall be compellable according to the lawes in force for paiment of Tithes, to paie all the Tithes called Prediall or mixt in their proper kindes, anie lawe, custome, prescription, usage, or anything to the contrarie notwithstanding.

Provided that wheras the Incumbent is not a learned precher lawfullie authorised, that the same Incumbent shall be bound in paine of deprivation to finde and procure some learned precher lawfullie authorised to supplie his default in preching and teaching the people, and to be resident in such parish, diligentlie to instruct the Congregation, where such ecclesiasticall livings with Cure are increased by abolishing the customes aforesaide to the value of twentie poundes by yeere or more.

Furthermore, wheras in manie Cities, Borowghes, and Townes corporate, the Ecclesiastical livings be unsufficient to maintaine

[1] It is difficult to see what this means. Apparently some words are missing.

learned ministers, Be it enacted that all Inhabitants of such..., (for which it is not otherwise provided by law), and of such Parishes where there are not prediall Tithes sufficient to maintaine a learned minister, shall paie the tenth part of their rent for which their dwelling houses are lett, or worthie to be lett, in the name all [*sic*, of] prediall Tithes, unto their Parson, Vicar, or Curat, being a learned precher, lawfullie authorised. And further, maie it be enacted that no lease of anie parsonage impropriat, from the first daie of March next coming, shall bee graunted to anie person or persons, by anie colour or meanes, but onelie to the Vicar or Incumbent, to continue no longer than during the time the saide Vicar shall continue in right possession, perpetuall vicar of the same Church.

Provided allwaies that where the Vicar is not a learned precher, he shall be compelled at his proper costs and charges upon paine of deprivation to provide a learned preacher to supplie his default as before, anie lawes, customes, dispensations, or other thing whatsoever to the contrarie notwithstanding.

Furthermore, wheras divers Ecclesiasticall persons, and other, by dispensation do hold more benefices with cure then one, by meanes wherof thei are not resident upon everie such benefice with Cure, and often times upon none of them, Maie it be enacted that everie person havinge such benifice or benefices with Cure shall be compelled upon paine of deprivation of everie such benefice where he is not resident, according to the true meaninge of this act, to provide a learned Preacher, lawfullie authorised to serve the said cure from time to time so long as he shall hold the same.

Furthermore, whereas in the Parliament holden in [13th year Eliz.[1]]..., It is ordained in one act entituled An Act to reforme disorders touching ministers of the church, that none shall be admitted to anie benefice with Cure of the valew of thirtie poundes yeerlie in the Queenes books, unlesse he shall be then a Bachelor of Divinitie or a precher lawfullie allowed by some Bishopp within this Realme or one of the Universities of Cambridge or Oxford: Forasmuch as it is knowen that divers Bps. have inconsideratelie allowed some either verie insufficient or not learned ministers to be prechers, contrarie to the true meaning of the saide Act, by meanes wherof such insufficient and unlearned prechers have attained to benefices of such great valew as in the saide statute is mentioned, to the discouragement of manie learned prechers in the Universities and elswhere, Maie it be enacted by authoritie of this present Parliament that no precher shall be admitted to anie benefice with Cure of the valew in the said statute mentioned, except he be a Bachelor of Divinitie, or a Master of Arts of five yeers continuance at the least, or of higher degree.

And further, that none here after shall be admitted to any parsonage with cure of or above the valew of twentie poundes yeerlie in the Queenes books, and under the valew of thirtie

[1] Margin has "2 Aprill."

poundes, unlesse he shall then be a Master of Arts, being a precher allowed as before.

And that none hereafter shall be admitted to anie parsonage with Cure of or above the valew of twentie markes in the Queenes books unlesse he shall then be a Bachelor of Arts, or a precher lawfullie allowed by some Bp. within this realme.

222. [1586.] "An Act concerning the subscription of ministers."

Drawn up in the form of an Act of Parliament, the chief clauses are as follows:

1. No subscription is to be required of any minister or preacher other than that demanded in the Act of 1571, "To Reform certain disorders touching the Ministers of the Church."

2. Refusal to subscribe any other articles shall not be a valid ground to refuse preferment to ministers, but Bishops, &c., shall admit every minister lawfully presented by a patron.

3. No minister shall be deprived, suspended, or troubled, except it be for heretical doctrine or dissolute life, and this must be proved by his own confession or by the evidence of two honest witnesses, without any constraint or compulsion.

223. [1586.] "A meane for the establishinge of a learned and sufficient ministrye."

The Churche of England having the benefite of two famous Universities and many good Schooles of Cathedrall Churches, and such like meanes, with this discipline it hath, in 28 yeeres hath not been otherwise provided for then that for 10,000 parishes there should be but 2,000 prechers. The Churches of reformed discipline, wanting all these meanes, and having them all against them, yet by meanes of Discipline furnish a great number of Congregations; amend therfore that wherin we are wanting of them, and the Church shall be served.

The multitude of parishes is to be holpen by uniting; the fewnes of prechers by taking away the causes of it, which are: first, want of a due calling to the mynistrie, and being in, of free liberty to execute it, for the sole power of the B. in makyng mynisters, in giving and calling in licenses to prech, with other molestations, in troubling them at their courts, and with the high commission in citing, suspending, sequestring, depriving, and imprisoning them for not subscribing, these are the causes why there are so fewe: And therfore a due order is to be set downe of calling to the mynistry and exercising of it, such as is used in the reformed Churches; then unworthy ones to be thrust out, that meete men

may be placed in their roumes out of the Universities or elswhere. Oxford will be able presently to yield 194, and if it were reformed, non-residents being removed, bad heads displaced, and the younge fruit cherished, it would yield great plenty in short time. So would Cambridge yield the like, wherin by computation 140 and above fitte men [are] unprovided for; where the like reformation being had, the like fruite were to be looked for.

Lastlie, some helpe would be brought for the supply of this wante if sufficient maintenance were provided for such as wante, which might be brought to passe by redeeming Impropriation by the Bs. temporalities and imployment of Cathedrall Churches and other such like as do no good at all.

And if all these do not suffise for the present time till more prechers may be provided, the Shire and market townes and other chief places would be furnished with preachers, and the lesse have exercises of prayer and reading of the holie Scriptures, but for to resorte upon the Sabaoth daies and for administration of the Sacramentes unto the nexte places whereas the worde is preached.

224. [1586.] "Articles of reformation of the mynisterie."

1. That no mynisters be made or suffred in the mynisterie but such as by the commandment of Christe and precepts of the Apostle are apt to teach: considering that the admitting or suffering of such is the ruine and destruction of the people touching the knowledge of God. For if it be true that the want of knowledge causeth destruction, and the blinde can not leade the blinde but thei must both fall into the pit, and the admission and sufferance of these ignorant and unlearned keepeth the learned out, it is not possible but ignorance must abound, and so destruction folow, unlesse this course be taken which is the onelie way to avoide it. It may seeme at the first the Churches can not be furnished with able men, though we have not to prescribe againste God, let the best diligence be used in placing such as are allreadie in esse and not bestowed, and so frame the ordering of shiers, which will be easy, that within 4 miles compasse there may be one preching mynister, and to that one let all resort be made for mynistration of the Sacraments, and the rest that remaine and can not be presently furnished, to have the most honest of the unlearned for reading onelie, but in no wise to meddle further with the word or sacraments, and those Churches to resort to the place where is a mynister for the Sacraments. That as fit men should from time to time be found, thei may be placed and the other put out, notwithstanding all former inductions and so forth, as may be enacted by this present parliament. For better it is for one man to be dispossessed of a unright possession then that manie soules should perish.

2. That as well for the augmentation and perpetuity of the mynisterie, as also for the singular instruction of the people, there may be that exercise of prophesy and interpretation of the Scriptures erected and placed in everie Shier in two or three places or moe as

the commoditie of the places will serve best for the people which we finde in the writings of the Apostles.

3. That Catechizing be used in everie Church, with as great diligence and payne as maye bee, in all such places as we have fitte mynisters, and shall have, as by the order of the first article is desired.

4. That there be assemblies in everie Shier at some place most conveniente, wherin all the mynisters of the shier coming together, may be examined both of their doctrine and diligence, and sounded therin, and allso touching their conversations, as well touching them selves as their families, that upon suche examination correction may be used as the fault shall require.

5. That the universities render up yeerly a just note unto her ma^ts^ Counsell of such learned mynisters as thei shall have yielded the Common wealth and Church, and that such number be appointed to be yielded as by view taken of the Colledges may easilie appeare are to be yielded if their time be well imploied, as wherfore the heads shall be awnswerable if it be not performed, considering what good Statutes thei have for seeing to the same.

6. That all pluralities be utterly taken away without exception or limitation, as a thing onely tending to the enriching of the mynisters and manifest hurt of the people, which is caused by having a hireling utterly unlearned, a thing procured by no one thing so much as by these pluralities.

7. That all licenses De non residendo, non promonendo ad sacros ordines, and other such like given by authoritie from the Archb. be taken away.

8. That the booke of Common praier be amended in such points as it is faultie in, with cutting of[f] of all the service of the holidaies as a thing that can not have any ground, besides the Idlenes that it bringeth into the Realme and Church.

9. That all such learned ministers that are not sound in doctrine be removed.

10. That no mynister be made but such as have bene tried, either be [*sic*, by] sufficient exercise in one of the Universities, or of the exercise of prophecying, from whence he shall be commended to the B., with good testimonie of his honestie and good conversation, and as God shall have furnished with the guift of utterance.

11. That everie cathedrall church have an ordinarie lecture of divinity at least thrice in the weeke, both for the instruction of such as shall be trained in the mynistery and for the benefite of the people.

12. That in all cathedrall and collegiate Churches the stipendes and roumes which have bene, and are, given to a number of superfluous and needlesse Chaplains and singing men and choristers, be turned to the maintenance of such as are to bee imploied in the mynisterie, appointing, according to the competency of the same living, a certaine number of studentes in divinitye and certaine lecturers both in the tongues and divinitie.

13. That no Sacrament be mynistred without preching the word, that the people may be instructed in the truth and true use

of the Sacraments to the end they abuse not the Sacraments to their condemnation.

14. That diligent care be had that the word be not despised and troden under foote, and therfore, according as it is preched, so it be executed to the cutting of[f] of sinne and open rebellion against God, which is the onely cause of disobedience to her Ma^ty^. For this cause, that the Commissaries and Archdeacons be restrained, with severe punishment annexed, from redeeming sinnes with money, and therfore that thei meddle not with the faults of any parish where there is a good mynister placed, but leave them to be censured by him and other honest men of his parishe, or otherwise that the Archdeacon and Commissarie may in no wise punish any without consent and counsaile of the mynister of the same place.

15. That such controversies of doctrine as shall fall out be not determined in any wise, or meddled withall by the Archd., Commiss., or Chauncelor, but by the B. and so many godlie mynisters next adjoyning to the place of the offendant as shall seeme convenient to the mynisters of an whole shier or exercise.

16. That there be quarterly in everie shier and everie half yere in every Bishopr., and everie yere once in the whole province, an assemblie of the mynisters and other godly, to view and examine both the doctrine and manners of the mynisters, and these doings at the end of the yere to be presented to her Ma^ty^ or to the Counsell as to the nourse of the Church, who ought to be watchfull in that behalf, and to have ratification of their doings from her Ma^ty^ for the better suerty of obedience.

17. That the apparell of the mynistery, which hath caused much trouble in the Church, be left free for the use, so that[1] there be a comelines used in their apparell, as it is in all the Churches reformed of the same profession that we are, with whome it is more seemely to agre then with the enemy, whose attire is rejected in all other Churches as well as their doctrine.

18. That none be cast out of the mynistery or kept from it for any other cause then false doctrine and evill life, unlesse it be for Schisme stubbornly mainteined and stood in against the whole church, without any good ground or warrant.

19. That Excommunication be not used for money matters, but [for] such sinnes and offences as we finde by the worde worthy such Censure, if satisfaction be not made by the party offendant before the congregation.

20. That papistrie be condemned by law for heresie, that without further ambiguitie of tearmes, if the law Canon be now English and not Romish, it may easily appeare which part is comprehended within the compasse of that law, and that accordingly thei may be proceeded against as sectaries that erre in faith, and not remaine.

21. That no papist be suffred to enjoy the benefite of the Sacrament before he have in open assemblie renounced his heresie

[1] I.e., provided that.

and shewed harty repentance for the same, and in case thei shall seeme more willing to absteine from the saide Sacrament then to come, then thei may be excommunicate, and as excommunicate persons not permitted to enjoy any commodity that may come by the company of the faithfull, and be deprived of all action both personall and criminall whatsoever against any man, and so stande in the case of outlawes, or as the Scripture speaketh, as heathens and publicans, untill thei submit themselves and renounce their heresies.

22. That no priest be suffred in the place of a mynister, or to be admitted hereafter to be reputed and taken for a mynister, unlesse publiquelie he renounce his priesthood as hereticall and against the word, desiring the Congregation to take him for a newe man, and as one that never had entered unto so blasphemous and sacreligious a function....

225. 1585–7. Archbishop Whitgift's Friendliness to Papists.

1. In Dec. 1585, M^r^ Longe, a recusant, used "mervailous offensive speaches," and refused to remove his hat at a marriage feast during the giving of thanks by "M^r^ Dios, the minister." Although he had previously been sentenced to imprisonment, the Archbishop let him go free under a bond that he would not "labour to perswade any of her majesties subjectes to popery."

2. On Feb. 20^th^, 1586 [1586/7], "the like favorable and courteous speaches were also used" by him to "one Waltham, a gentleman of Wilshire, a recusant, who also had a crucifix taken from him before the Archbishop." Though Waltham was committed to the Fleet, "yet the Archb. protest[ed] that he shewed him all the favor that possibly he coulde."

3. On Feb. 8^th^, 1586 [1586/7], he bitterly reviled a pursuivant in the presence of a number of recusants (including M^r^ Parris of Cambridgeshire) for troubling a Papist in whose house he had found a portuise and massing attire. He said the Papist came to church, and therefore need not have been troubled; he himself had a portuise in his house.

226—9. 1586–7. "Robert Cawdry[1]."

I (*a*). Articles[2] administered to Robert Cawdry, Rector of Loughnam (or Lufnam) in Rutland by the High Commissioners. Nov. 1586.

[1] There are many papers relating to Cawdry in the Lans. MSS. (B.M.).

[2] Both Articles and Answers are witnessed as correct copies by "W. Bedill, Registrar." Brook, I. 430—3, prints almost in full.

[1. That you are a deacon or priest of the Church of England. By whom were you admitted, and when? Was your ordination according to the Book appointed?

2. That you deem such ordination lawful and according to God's Word.

3. That you have sworn allegiance to the Queen and canonical obedience to your Ordinary.

4. That the Act of Uniformity, passed in 1559, remains in full force.

5. That by that Act all ministers are bound to use the form of prayer and administration of sacraments authorised, and none other.

6. That Archbishops, Bishops, &c. must execute the same Act in their dioceses.

7. "That within the space of three yeares, ii yeares, one yeare, halfe a yeare, three, two, one moneth last past," you have baptized children otherwise than according to the Book, adding to, taking from or altering it "according to your owne fantasie," and especially omitting the sign of the cross. State when and how you baptized such children.

8. That you have administered the Sacrament to people standing or walking, and otherwise not according to the book.

9. "...That you have either not used [the Book] at all, or els used another maner of common praier or service at buriall."

10. "That within the time aforesaid you have openly in your sermons...preached, or rather inveighed against the booke of common praier and the authoritie of Archbishops and Bishops, viz. you then uttered these wordes, That the booke of common praier is a wicked thing, fye upon it, fie upon it. And that the LL. Spirituall ought not to be LL. over their bretheren. And further said that those ministers who are non resident are ministers of Antichrist...."]

I (*b*). Cawdry's Answers, on oath[1]. Dec. 5th 1586.

[1. He was made deacon by Dr Bullingham, late Bishop of Lincoln, about 22 years ago, and priest by Mr Scambler, late Bishop of Peterborough, 15 or 16 years ago. He believes his ordination was according to the Book.

2. "If he were now to be made minister, he would not enter into the ministerie in that order."

3. He took a corporal oath at his institution, but does not remember its tenor. He does not remember being sworn at his ordination.

4, 5, 6. He believes these are true.

7. He does not use the sign of the cross, and employs the plural in addressing the godparents, for he cannot with safe conscience obey

[1] In a marginal note, added later, Cawdry says:

"This oth was ministred to me by the B. of London, D. Stanhop, and D. Walker in the B. dining chamber. I could by no meanes gett a copie herof before I was deprived, nor untill this day, June 4th, 1594."

the Book. He does not remember how many children he has baptized since he became incumbent 15 years ago.

8. He has administered the communion to those standing, sitting, and kneeling, but never walking. Otherwise he has followed the Book.

9. Until a year or two ago, he followed the Burial Service in the Book. Since then he has omitted part of the service, because he believes that the words "In sure and certain hope &c." tend to superstition. He has also expounded at a burial, but during the last period he has only buried his own child and William Taylor's.

10. "About six weekes past,...preaching on a day in Uppingham church, being one of the lecturers there appointed,...he [discoursed on Col. 1^{3-7}], and noted that there was equalitie amongst the ministers of Christ. And further, speaking of the faithfulnes of Epaphras, he noted that he was no non-resident, and had not a charge in this and another countrie, and steward of a Ls. house[1]. And after he had spoken what benefit cometh to the people by a faithfull minister, he came to speak of the contrary, what inconveniences come to the people for want of a faithfull minister, shewing that the cause therof was the cause of ignorance, superstition, atheisme, treason, rebellion, and conspiracie. And so proceeding, shewing that the booke, (notwithstanding that the booke praieth for a learned ministrie), yet it tollerateth the contrarye. And therupon this examinant, of earnest zeale, somewhat forgetting himselfe, brake out in termes, and said, It was a vile booke, and, fie upon it, words he protesteth he remembreth not that he spake until a minister a season after told [him] of it."]

II. "The troubles of M^{r} Cawdrey."

"Here followeth a briefe discourse of such greifes and harde dealinges as were offered mee by M^{r} Elmer, B. of London, A°. 1586."

Accused by unknown persons, Cawdry was summoned by the Bishop, but had to wait three days before seeing him. The Bishop said he had known him 24 years, and had urged him to enter the ministry, but now he had become a "busie fellowe," who preached against bishops, did not use the Book, and refused to wear the surplice.

Appearing before the Commissioners, Cawdry was made to answer articles on oath, in spite of his protests. He was told to appear on a certain day, but when he obeyed, was kept

[1] The point is shewn by the marginal note, which states that M^{r} Chatburne, the parson at Uppingham, was also parson of Baldock in Hertfordshire, steward to the Bishop of London, "etc."

waiting eleven days. He therefore returned home, and wrote to "a gentleman, a deare frend," asking him to secure the appointment of a definite day for the hearing of the case. This was granted on a promise, given under a bond of £40, to appear and not to depart without special licence. On Feb. 18th, Cawdry saw the Bishop and said he could not subscribe nor wear the surplice; Aylmer answered that the Commissioners would certainly deprive him unless he changed his mind. Discussion followed, in the course of which the Bishop defended baptism by women by quoting Zipporah's circumcision of her son, and held that the clergy were the Queen's men and must therefore use the livery which she commanded.

He spoke "gently" and in "raileinge unchristian" fashion in turn, and used

"these blasphemous speaches, You use such longe prayers before the sermons, which is nothinge els but bible bable, bible bable."

Cawdry said that a kingdom divided against itself could not stand;

"and so when protestants sett them selves against protestants, and deale more extremely with them then ever papists did with paptists, there will followe a confusion; for they...[in spite of differences concerning minor things like ceremonies]..., did never at any tyme imprison, suspend, or deprive them [that professed the substance of their religion]."

Aylmer retorted that the Bishops simply administered the law, but Cawdry held that they employed against Protestants laws intended to apply to Papists only. Moreover they themselves had not observed the Book in every point, for they did not confirm children in the way it set forth. It was plain that men had to obey either God's Word or the Book; they could not obey both, for they contradicted each other.

The Bishop then gave orders for Cawdry's suspension, but when two deputations of gentlemen saw him on the Puritan's behalf promised:

(1) That the suspension should be removed if the minister would promise to use the Book and wear a surplice.

(2) That action should be deferred until the rising of Parliament.

On Mar. 14th Cawdry asked for some decision; he had had heavy expenses for five weeks, and his wife and seven children to keep, while his parish was neglected. Aylmer answered that he would not be allowed to depart until he took the required promise. The minister said he had not deliberated sufficiently; he had never worn the surplice, and if he were to begin his parishioners would be offended, and the Papists would triumph. At last he went home without permission, but returned in May, just in time to learn that Aylmer had deprived an Essex minister for not promising to observe the Book and wear the surplice. Expecting similar treatment, Cawdry wrote to the Lord Treasurer, the patron of his living, and Burghley at once wrote to the Bishop, asking what the minister had done wrong, and why he was treated so harshly. He requested that no further action should be taken until he had seen both the articles against Cawdry and the latter's answers. In spite of this, the minister was summoned before the Bishop, and made to swear to new articles. He claimed the benefit of the Queen's Pardon, and said that while he could not promise to wear the surplice, he would use the Book so far as it accorded with the Word of God. Aylmer ordered him to appear again on May 30th, and meanwhile sent his Registrar to see the Lord Treasurer. Burghley told the Registrar plainly that he had requested that Cawdry should be dismissed and troubled no more. The Bishop did not reply until May 18th, when he said he could not dismiss the minister without the consent of his fellow-commissioners. Cawdry, therefore, wrote again to Burghley, but the latter had the gout, and so could not reply before the 30th, the day appointed for the examination. The Bishop asked the minister to show cause why he should not be deprived, and received the answer that deprivation was illegal, for the Statute only authorised a punishment of six months' imprisonment and loss of living for a year, and that for "wilfully and obstinately" offending. Aylmer said that if he would obey the Commissioners, recant his opinions in appointed places, and confess that the Book "was a good and an holy booke, and use it in every pointe," then they would proceed no further. One of the Commissioners added that they wished he

would submit, for he had a very good reputation for honesty and hospitality, and he ought to remember his wife and children. Cawdry replied that not for all the world would he make such submission; his wife and children should beg before he would offend God and his own conscience, and he had no wickedness of life or error of doctrine to recant. The Bishop retorted that his heresy was apparent, for he maintained that a book which contained[1] Epistles, Gospels, and Psalms, was vile and filthy!

"After this the Recorder of London saide, if you had ben troubled in Q. Maries dayes as I was, you woulde then have saide it had ben a good and holy booke. And further he said, I had such a like fellow before me as thou art the other daye, that is in Ludgate, who hath spoken against the booke and the BB. I thinke, said he, he be one of thie disciples; there are ii or iij more of you in London, but if thou wilte come tomorowe to the Sessions house, then shalt see how he speedeth."

Cawdry asked for time to deliberate, and when this was refused, offered to refute any charges of false doctrine. Aylmer answered by depriving him, and telling him he could exercise no ministry "ether at home or abroade[2]."

III. "Certaine notes" from the Sermon preached at Uppingham. Oct. 25th, 1586.

This was the fourth of a series of sermons on Col. 1, delivered in the lecture at Uppingham.

[1. Epaphras was a *fellow-servant*. Therefore there should be no superiority in the ministry. Those in authority should one day hear the heavy sentence, "They raigne, but not by me." For this he was charged with speaking against the state of Archbishops and Bishops.

2. Epaphras was a faithful minister, not a non-resident. Here he was supposed to allude to "a meane one, Mr Chadburne," whom he had never seen.

3. The benefit of a sufficient ministry, and *vice versa*. Those who say it is wrong to deprive an insufficient minister because of his wife and children forget that it is better for these to suffer than for six or eight hundred people to perish through lack of instruction. Here he was supposed to mean "the BBs. of Cant. and London etc."

[1] "So does the Mass-book," says Cawdry, in a marginal note.

[2] I.e. either within or without his own parish.

4. The Communion Book prayed for a learned preaching ministry, but tolerated the opposite. The service to be read was so long that many who once could preach now read only, having become idle and dumb ministers. "And herupon, beinge carried away with zeale, I uttered these speaches, yt is a vile and filthie booke, fie upon yt, etc."]

IV. Copies of Two Supplications and Two Letters from Cawdry to the Lord Treasurer.

1. Supplication, dated May 10th, 1587, and subscribed, "Your honors most bounden Robert Cawdray, minister and pastor of South Luffenham."

For 16 years he has held the living to which Burghley presented him, and has become respected by all "the worshipfull" and the preachers. Now the Bishop of London, who twelve weeks ago suspended him privately, threatens to deprive him, although he has a wife, seven children, and fourteen relatives dependent on him. Asks for favour.

2. Letter, dated May 19th.

Acquainting him with Aylmer's behaviour since May 10th. Apologises for troubling him in his illness, and protests he does not take his position through obstinacy.

3. Supplication, dated May 31st.

Thanks his patron for writing twice to the Bishop, who, in spite of all, has deprived him and suspended him from any ministry whatsoever. During his sixteen years' incumbency, has spent £200 in repairs. Asks that he may be re-presented, and promises—if freed from subscription and ceremonies—to continue his orderly ministry. If not, asks that he may hold the living until Michaelmas, seeing he has served three-quarters of the year with little commodity. Thus he will be able to provide for his wife, seven children, and fourteen relatives!

4. Letter, dated June 3rd.

Asks for further favour. Is in woeful state, and asks that he may return to his wife and children, from whom he has been absent five weeks.

230. [1587.] "The request of all true Christians to the moste honourable high courte of Parliament for the Succession and restoring of Christe to his full Regiment that he may reigne onely in his Churche by the Sceptor of his Worde."

"The greate and hurtfull troubles" in the church have moved the petitioners to sue to Parliament for reformation, so that Christ, the true Head of the Church, might rule,

"that the Tirannicall governement of the Pope, that Man of Sinne, with his cursed Canon lawe and filthy Ceremonies, may utterly be overthrowne and abolished: Throughe which a longe time the godly and faythfull hearts of a number have bene depely wounded and afflicted, and the ungodly, obstinate, and rebellious, strengthened and comforted."

Christian magistrates should be shown how the Church is governed by the laws of Antichrist, and told that a heavy reckoning awaits them if they do not go forward to reformation.

"Sith then, in the Regiment of our churche fowle corruptions and abuses be descried, filthy and wicked lawes reteined, Idolatrous and superstitious rites commaunded, unprofitable and contentious Ceremonies defended, it is your partes in the feare of God, with wisedome and discretion spedely to thinke of it, and so to provide that, all contentions ended, Christe, to whom all power is given,... maye rule alone with the Sceptor of His Word. The waye to this Apostolique patterne shall best be paced if first you banishe from the Churche...the titles and names of Antechriste, as lordes grace, Lorde Bishoppe, Deane, Archdeacon, with such like, which are nether founde in the holy Scriptures, nor drawen from thexample of the Apostles, onely they serve for this purpose, to puffe up to[o] corrupt and wanton fleshe, to maynteine a certein lordly rule and Domination over mens Consciences...."

Through these titles and the pomp which they bring, tyranny reigns, for while in the Apostolic synods free speech was allowed, now men are compelled to answer on oath and to subscribe stated articles. Let men be called by the Scriptural names of Shepherd, Watchman, &c.; let no unworthy man bear these names, and then they will bring more honour than the Popish and Antichristian titles now in use, attached to huge livings though the latter may be. Let Christ and the best Reformed Churches be followed, and pastors not be covetous.

"Give...unto good and approved laborers in the Worde, or Superintendants £200 a yere, paid quarterly by their porcions, without any their Collections and gatherings, and let every other good preacher have £100 a yere, paid for the honest maintenaunce of him selfe, his chardge and familie. So they shall not be troubled with Temporall affaires, with the letting of this lordshippe and lookinge to that Ferme, with selling of this licence to marry and

that to eate fleshe. Remove also from them all Temporall offices, as to be a Lord President, a Countie palatyne, prelate of the Garter, an highe Commissioner, Justice of peace, and Justice of Quorum, all which offices are unto them greate letts and hindraunces, both from their owne studies and dueties. Let them have one flocke and a sufficient Lyving to attend upon it. For these Totquots, Pluralities, Trialities, Nonresidents, Quotidians, Dividents, and such like popish payrings, do hinder them that of all other places the pulpit is least troubled in them, teaching of people committed to their chardge is utterly neglected, sicke and ymprisoned unvisited, and they, being otherwise studious and well learned, so hindered and troubled that of towards they become frowards, of painefull laborers Idle belly goddes and loyterers, of earnest lovers of God, Religion, and Worship, Epicureans, Worldlings, and hipocrites."

Of these there are many examples—men who forsake the Word of God to serve tables, who hoard up money received from their benefices for dowries for their daughters.

Good men have always spoken against this evil; in 1409 Hans Grafton[1] complained; in Henry VIII's reign Roderick Mors[2]; and since then[3] Calvin, Beza, Bullinger, Knox, Hooper and Turner.

It is sad that many once of the same mind have drunk of Circe's cup, and now lust after livings, no longer desiring reformation, but oppressing those who scruple the Popish remnants.

"Let us that have refused these popish Trappings, these payrings, these clowtes, these shelles, this Chaffe, this shadow, for and about the which so many worthie and godly men have bene deprived, a greate number ymprisoned, some banished and in their banishment perished, and others utterly from theyr calling rejected [remain firm, &c.]."

[1] So far no trace of a complaint or work by a writer of this name in 1409 has been found.

[2] See Henry Brinklow's *Complaynt of Roderyck Mors* (*c.* 1542), &c., reprinted by the Early English Text Society [Extra Series, xxii].

[3] The words Bishop Aylmer wrote long ago in his *Harborowe for Faithfull Subjectes* should also be remembered:

"Come off, you bishops. Away with your superfluities, yelde up your thousands and be content with your hundreds, as they be in other reformed Churches, wher be as greate learned men as you are. Let your porcion be priest like and not prince like. Let the Queene have the reste of your superfluities [to mainetain wars, found schools, &c.], that everie parishe Churche may have his preacher, and every citie her Superintendant, to lyve honestly and not pompeously, which will never be unles your landes be disperced and bestowed upon many, which now feadeth and fatteth but one."

Let a conference be held before Parliament or its representatives—"upright and equall Judges"—or by writing, where "the chiefest of the gainsaiers and withstanders of these Romish Ceremonies" might meet their upholders, and the Word of God decide between them.

Let cathedral churches be utterly destroyed, for they are

"much lyke the synnefull houses of Friars that were some tyme emongest us. These are indeede verie Dennes of Theves, where the tyme and place of Gods service, preaching, and praier, is moste filthyly abused In pyping with Organnes, in singing, ringing and Trowling of the Psalmes from one side of the Quiar to another, with squeaking of Chaunting Queresters, disguised, (as are all the reste), in white surplesses, others in cornered cappes and filthie Coapes, in pistelling and gospelling with such vaine Mockeries, contrary to the commaundement of God and true worshiping of God, Imitating the Manners and fashions of Antechriste the pope, that man of Synne and childe of perdition, with his other rable of miscreaunts and shavelings. ... These unprofitable Members, for the moste parte Dumme Doggs, Unskilfull sacrificing priestes, Destroyeing Drones, or rather Caterpillars of the Word, they consume yerly, some £2500, some £3000, some more, some lesse, whereof no profit, but rather greate hurte, commeth to the Churche of God and this commonwealth. They are Dennes of Lazie Loytring Lubberds, the verie harborowes of all disceitfull and Tymeserving hippocrites, whose prebendaries and lyvings belonge some to gentlemen, and some to boyes, some to servingmen, and some to others."

They should therefore be pulled down, or else all the loiterers turned out, and four or five preachers put in their places, and attached to adjoining parishes. Any excess revenue should go to the maintenance of a learned preacher in some parish unable to afford it, the preacher being assisted in the administration of discipline by the seignory of elders. In the same way the livings of Bishops, Deans, and Archdeacons should be used to give every parish a learned preacher, any remaining surplus being employed for the relief of the poor, the building of schools, &c. Queen and Parliament could settle the divisions in the Church if they would but cast out all Popery. An eloquent appeal ends with the prayer:

"God preserve the Queenes Highnes from the false perswations of a Counterfaite flatterer, as he did Sergius Paulus from Elimas the Sorcerer[1]."

[1] Acts 13^{6-12}.

231. 1587. "A Bill for the further reformation of the Church, offered with the booke in the Parliament A°. 1587."

Most humblie beseecheth your excellent Ma^tie^, your faithfull and obedient subjects, the Lords and Commons of this your Highnes Realme of England. That wheras your Mats deare father of famous memorie, King Henrie the eight, by the great mercies of God toward his people, looking into the infinite abuses and insupportable Tyranny and exactions of the B. of Rome, wonne and exercised upon the bodies and soules of the naturall borne subjects of the Realme by sundrie usurped Jurisdictions and Antichristian Canons, Constitutions, Ordinances, Dispensations, Qualifications, Indulgences, Pardons, and other such like deceitfull Marchandice, did towardes the latter end of his raigne, by manie wise and politique lawes (and as much as for the knowledge of that time was possible), reforme the Church in manie things, and restore unto the imperiall Crowne of this Realme manie worthie prerogatives and preeminences, auncientlie and of right belonging ther unto. And after him your Highnes most Christian brother of famous memorie, Kinge Edward the Sixt, attainyng unto a clear knowledge of the true worship of God by the further increase of that heavenlie light, travailed allso worthilie in his time to restore religion and the service of God to a further sinceritie, and caused divers other lawes and statuts to be made for that purpose, but yet by reason of the innumerable deformities and corruptions which he found yet remayning in the Church, and allso of the shortnes of his Raigne, could not cleane purge and cleanse the same from all infections and errors of the former age: so as he was enforced for a time still to permit the Constitutions, Ordinances, Dispensations, Qualifications, and such like, which could not bee in so short time throughlie perused and reformed. All which the godlie endevours and acts of the saide two most worthie kings were afterward in the time of your Highnes sister Queene Marie overthrowen againe and repealed.

So as when it pleased God of his gratious goodnes toward this Realme to place your most excellent Ma^tie^ in the throne of the same, your Highnes of great zeale towardes the advauncement of his true religion, being even at your first entrance verie desirous, without staie, to take awaie and banish for ever all the grosse superstitions and palpable errors which had bene latelie before brought in againe and spread abroad amongest us, was enforced by the necessitie of suddaine chaunge to be made, for the time to revive and restore such former lawes and statuts concerning the reformation of the Church as had bene made by your saide noble father and brother; and for the suppressing of the former popish lawes, latin service, and Ceremonies, your Highnes established a certaine forme of Churche government and common praiers, and

caused certaine penall Statuts to be made for the stricte observation of the same.

Soe it is, most gratious Soveraigne, that since that time, the light of Gods glorious gospell increasing dailie by meanes of your Highnes long, peaceable, and blessed raigne, learned and zealous men have, as well out of the holie Word of God as by the example of other best reformed Churches, observed divers imperfections, corruptions, and repugnancies with the Word of God yet continued in the order and discipline of this Church and in the booke of common praier and ordination of ministers appointed for the same. For wheras our Saviour Christ hath set up in his Church for the building up of his Saints and for the worke of the ministrie Pastors and Teachers, who being whollie occupied in the things pertayning to God and watching over the soules of men, must be able and apt to teach and give a continuall attendance upon that flocke wherof the holie Ghost hath made them overseers: The Teacher, by instructing in sounde doctrine that the puritie of the gospell maie remaine uncorrupted: The Pastor, by exhorting allso and applying it to the severall uses of his people. And besides hath appointed that in everie congregation there should be Elders, whose office is in having a more speciall eie upon the life and maners of everie one within their charge, and deacons for distributing of the Church almes among the poore. To which Pastors, Teachers, and Elders, he hath further committed the guidance of his Church, (which is the house of the living God, and therfore to be ordered by those lawes onelie which the housholder himself hath prescribed), that thei, by common consent, might direct all the affairs and business of the same by providing for the outward order and comelines therof, according to the generall rules in the word of God, by chusing and ordayning all such as are to be called to anie publique place of service in the Church, or upon just cause removing them, and by executing against knowen offenders the censurs authorised in the booke of God, as admonition and rebuke by words, suspension from the Lords Supper, and Excommunication, as the offence deserveth.

In all which for clearing of doubts and questions that maie arise, the Lord hath ordained conferences and assemblies of the governors of manie Churches in Synodes and Councells, both Provinciall and Nationall, more or fewer as neede shall require. These premises, being the perpetuall and necessarie ordinances commaunded by our Saviour Christ and approved by the generall judgement and practise of all the best reformed Churches, are so perverted and corrupted in the order and discipline of this Churche and in the saide booke of Common praier and Administration of the Sacraments, that scarse anie part remaineth sounde.

For Teachers, Elders, and Deacons our Church lacketh altogether, retayning onelie some shadow of the two latter in Churchwardens, Sidemen, and Collectors, meere Civill officers. Contrariwise it doth embrace a calling of L. Bps. not agreable to

the word of God, and yet untruelie pretended to come from the Apostles; which BB. bearing the state and titles of Lords and Princes, and emploied in Civill causes, have no particular Congregation wheron thei do attend, but exercise a superioritie forbidden by our Saviour Christe over their felow ministers, exacting of them a Canonicall obedience, giving license to prech during their pleasure, and revoking it at their pleasure, and holding out of the Church the Lords holie ordinance of the Eldership, take upon themselves a sole authoritie in imposing new Canons and constitutions, making and depriving of ministers, excommunicating and exercising other Censurs of the Church: wherby it cometh to passe that not onelie those which are called to the ministrie, being neither examined, chosen, and ordained as thei ought, nor bound to a faithfull and dutifull execution of their charge, an ignorant ministrie is set up not able to prech the word, nor necessarilie tied to it, a number of vitious and notorious defamed persons are kept in, and manie of singular gifts, drawne awaie from their charge by dispensations, pluralities, non-residencies, and such like enormities, become allmost unprofitable: but besides, the holie Censurs of the Church are horriblie prophaned, by committing them to their Chauncelors, Officialls, Commissaries, and such like officers, mere laymen, who use to excommunicate for everie trifling matter, and even then, when the causes are most just, chaunge the same into a paiment of money, to the encouragement of offendours.

Furthermore, the saied booke of Common praier and Ordination of ministers differeth from the simplicitie and sinceritie of Gods service and from the example of all reformed Churches, both in the forme of the liturgie, and further, in allowing private administration of both Sacraments, and of Baptisme, both by private persons and by women, which the minister is bounde by the booke to justifie, and pronounce that it is well done; in appointing questions in Baptisme, partlie absurd, partlie verie daungerous to be asked of the infant, as whither he will be baptized, whither he do believe and such like; in making confirmation a meane to minister spirituall grace, as thei do in the Church of Rome, which thogh it be but the bare ordinance of man, is preferred before the ordinance of God, in that none but BB. maie confirme, the inferior ministers (as thei are termed) beinge onelie admitted to prech the Word and administer the Sacraments; in mainteinyng a daungerous inequalitie betwene the 2 Sacraments by authorisinge Deacons to baptize, but not administer the Communion, with manie other grosse corruptions; for not yieldinge whereunto, a great number of your Ma^ties^ most loving and dutifull Subjects, as well godlie learned prechers as other zealous professours of the truth, have under pretence of order and conformitie, and by hard construction of lawes entended onelie against the obstinate favorers of the wicked doctrine and superstition of the Sea of Rome, have bene from time to time grievouslie punished and molested, manie worthie ministers suspended and put from their Chardges, and all good meanes of entrance cut of[f] from other

that have whollie bent their studies for the service of the Church: wherby the free passage of the Word of God hath bene hindered, this famous Church greatlie disquieted, and manie of your Highnes faithfull and zealous subjectes aggrieved and discomforted.

Maie it therfore please your most excellent Ma^tie^, for a sweete and acceptable sacrifice to Allmightie God for his late most wonderfull and gracious deliverance[1] of your Highnes roiall state and person, the farther advauncement of the gospell within your Highnes Dominions, the long desired peace of this Church, wherby all your Highnes most dutifull subjects maie be the better united amonge themselves, and the more strong and able to serve your Ma^tie^ against your enemies of the Church of Rome and all other, and the encouraging and comforting of your best affected, most faithfull and dutifull subjects, that for a godlie and seemelie order of common and publique praier and administration of the Sacraments, solemnization of mariage, visiting of the sicke, and buriall of the dead, and for the guidance and discretion of the causes of the Church, and for electing, ordering, and deposing of ministers, and other necessarie officers of the Church, and for the due maner of execution of Church Censurs, and of the conference and Synodes of the ministers, with other like points of Ecclesiasticall discipline, agreeable both to Gods most holie word, and to the best reformed Churches.

That it maie be enacted by your Mat^ie^ with the assent of the Lordes and Commons in this presente Parliament assembled, and by the authoritie of the same that the booke hereunto annexed, contayning the things aforesaide and entitled, A booke of the forme of Common Prayers etc., and everie thing therin contained, maie be from henceforth authorized, put in ure, and practised, throughout all your Ma^ties^ dominions, anie former law, Custome, or Statute to the contrarie in anie wise notwithstanding.

And that, for as much as all former lawes, Customes, Statutes, Ordinaunces, and Constitutions, as limit, establish, or set forth to be used, anie service, administration of Sacraments, Common praier, rites, Ceremonies, orders, or government of the Church within this realme, or anie other your Ma^ts^ dominions and Countries be from henceforth utterlie voide and of none effect.

232. [1587.] "An Acte for the establishinge of a Booke, intituled, A forme of Common Praier and Administration of the Sacraments to be used in the Churche of England, with a Confession of Faithe annexed in the beginnynge thereof."

Since that it hath bin thought verie necessarie by all Christian congregations, for order in the Churche, that the ministers uppon the publike assemblies of their congregations shoulde have a forme of common praier drawen forth unto them in their vulgar tongue,

[1] The reference is to the Mary, Queen of Scots-Babington conspiracy.

whiche mighte be readilie conceaved and uttered by them, either before and after the reading and preaching of Gods holie worde, or in the administration of the Sacraments of Baptisme and the Lords Supper, or lastlie in other publike exercises of the churche, as in chateschising, the celebrating of marriage &c., and that there hath to this purpose alreadie bin made a Statute, intituled an acte for the Uniformitie of Service &c., and therwith a booke put forth intituled the booke of common praier &c:

Because it appeareth still moste necessarie to continewe an order for publike praier, and forasmuch as the booke whiche is nowe in use and appointed by the foresaid statute is not so perused nor drawen in suche manner but that many things therin ought to be reformed, because thei joyne to[o] muche with the conformitye of the popishe churches, and do greatlie differ from the order taken therin by the Churches that professe the gospell, and also that in the Reigne of her Ma^ties^ noble brother of worthie memorye, Kinge Edward the Sixt, it was thought no reproche to the first framers of the same booke, but a thinge verie profitable for the Church, to have divers points of it to be amended, and lastlie, for because many things therin do evidentlie dissent from Gods word, and therby doeth give a just occasion of offence to the consciences of many good subjects that professe the gospell, besides the great penalties that thei have susteined therfore, wherof the estates ought to have speciall care for the redresse therof, and for the more simplicitie to be kept therin:

Be it enacted, that within three monethes after the end of this Parliament, everie parishe within the Realme of England provide them of a booke intituled, A forme of common praier &c., and that the same book onelie, and none other for publike praier, be in use in any Churche or place of publike assemblie within this Realme, nor any praier to be used in any private place, howse, or other place within the same, that shalbe contrary to the confession of faith which is joyned with the said booke at the begynnyng thereof, so that the depraver of this booke and confession, being therof lawfully convicted by the veredict of xii men, by his owne confession, or by any notorious evidence of the fact, of what calling soever he be, upon Information given to the Justices of peace in the generall Sessions of peace in their shires, or to Maiors, Aldermen, Bailiffs, and such head officers in Cities and Townes composite, the said depraver shalbe committed to prison for one moneth and so longe time more, untill he shall enter into band to the Queenes use for his submission in his parishe where he abideth, and for his good behaviour in that respect for ever after. Provided alwaies and be it enacted by the authoritie aforesaid, that it shalbe lawfull in such publike assemblie, for the congregation to singe psalmes in meter in such order as shalbe taken in their Churche by the Minister and the Elders in eche parishe, anything in this present statute to the contrarie notwithstandinge.

Provided also that if the minister of any parishe shall at anie

time, besides the praiers of the said booke, make praier or geve thanks in the publike assemblie, so the same be not contrarye to the confession of faith annexed to the beginnyng of the same booke, that it shalbe lawfull for him so to doe, anything in this present acte or in any other lawe, statute, or ordinance to the contrary notwithstandinge[1].

Wheras the authoritie of governinge the Church of England, nowe committed to the Bishoppes & Archbishoppes in all ecclesiasticall causes, viz., in electinge and deposinge of ministers, in exercising the spirituall jurisdiction of admonitions and excommunications and such like, is found to be contrary [to] Gods Word, the example of well reformed churches, and to all good reason and order: And that contrarywise it appeareth by all the aforesaid, that this jurisdiction in the Churche of right belongeth to an assemblie of lawfull Ministers and Elders:

Be it enacted that in every shire this authoritie be committed to suche an assemblie, and that this assemblie be appointed, in this order that followeth.

First of all, that the ministers admitted to preach in everie shire meet together the [ ][2] of the next moneth to keepe the exercise by St. Paule appointed, and called prophecye, or expounding the Scriptures, and that the first daie of their meetinge, they make choise of suche a number as shalbe convenient of the worshipfull and honest of the shire, in whom giftes are which are meet for the office of Elders, and that thei publishe at that exercise this their election to the countrey, and send it to be published in everie parishe where any of them remaine which are chosen, to the end that exception for juste causes beinge taken against them, thei maye proceed to a newe election, but if no exception be taken, then thei to receave their chardge at the next exercise, and so to be receaved. Next, that this assemblie have the full authoritie in all ecclesiasticall causes under them. Provided that, in the election of Ministers, the Patrones present, as nowe thei do to the Bishoppes, a man meet by their judgment, or els to fall into the lapse within halfe a yere as nowe. Provided also that thei ordeine none, but to vacant places, that no dispensation be graunted of ordinary non residence, but that thei which have a chardge, as the Apostle saieth, attend theruppon.

And towching the election, that the partie presented unto the assemblie be examyned by the deputies of the conference, and after heard by them all to expound some partes of the Scriptures, that it maye be knowen whether he be meet or no. Item, that after the examination, before thei proceed to their election, that praier be made, by the whole assemblie, for Gods good direction in that case, and that warninge be geven from the conference to the Countrey, and that[3] particularly to the vacant congregation, that at or before

[1] At this point there is a blank space in the manuscript,—just enough for a heading of two or three lines—and then it continues as above.

[2] Blank in MS.

[3] The meaning is more obvious without "that.

the next meetinge, if any be able to alledge anie just cause of staie, for his former life or otherwise, to admonishe the assemblie thereof. If none be made and the partie be [by] examynation found meet, then with this consent of the countrey, and of that vacant congregation, that the assemblie by their consent chuse him, thus presented, examyned, and receaved, appointing one of the ministers of the assemblie to present him to the congregation vacant, and after a sermon made, especiallie of the office and dutye of the minister, and likewise of the people, in the name of all the assemblie with laying on of hands, to geve him chardge to preach and minister the sacraments, and that this order, (whatsoever hath heretofore bin used), be sufficient for the ordeyning of ministers.

Further also be it enacted, that the same assemblie have authoritie to depose such ministers from their places as shalbe justlie before them convicted to be either heretikes, (amongest whom we conteyne the Papistes also,) or for want of learninge unable for that callinge, or havinge no vocation, but of popishe priesthood, or of naughtie life, for some infamous crime offensive to the churche of God, to be judged of by them.

Touchinge the censures of the Churche, be it enacted that thei be altogether spirituall, and thei deale not with anie penaltie of bodie or goodes: and in all spirituall jurisdiction, that they have full authoritie to call before them any within their circuite to censure him in that order that his fault shall require. Provided that none be called before them but by consent of the greater parte of the assemblie. Item, that no man be forbidden the Lords Supper but by the same autoritie, and for some offensive faulte, or stubbernes in despisinge admonitions.

Item, that it be not proceeded to excommunycation but in some transgression of the nyne first commaundements of Almyghty God, in the moste grosse and actuall manner, as for admittinge idolatrie, blasphemy, rebellion, murther, adulterie, fornitation, perjurie and suche like: and that if stubbernes and unrepentance, neglecting the correction appointed for his faulte be adjoyned to his fault: and that after praier made by the congregation where he liveth, three sundrie Sabaoth daies for his repentance; and that then after these meanes used, if he do not repent, that that assemblye with the consent of the pastor and congregation where he liveth, excommunicate him, and that the minister of the congregation where he is, declare the same. Be it further enacted that everie yere in the Provinces (nowe called the provinces of Canterburie and Yorke), one generall assemblie shalbe had of chosen men of everie assemblie as afore, to determyne of all matters ecclesiasticall whiche by appeale shall come unto them from the assemblies aforesaid, or otherwise fall in theire churches: and that, if occasion so be of a greater conference, the said assemblies shalbe humble suiters to her Ma^tie^, or her Highnes successors, for a generall synode of the whole Realme, from whiche no man shall further appeale.

233—5. 1584 & 1587. M^r^ Barber.

I. "M^r^ Barbers Susp. 1584."

[An extract in Latin, evidently from the Bishop of London's Register, describing how Barber appeared before the Commissioners (Bartholomew Clerk, William Aubrey, and Edward Stanhope, doctors, and John Walker, S.T.P., William Bedill being Registrar) on June 24^th^, 1584, and was suspended for not subscribing. The extract is subscribed "Sig. W. Bedill, testor Jo. Feild."]

II. "The offer made to M^r^ Barber by the Archb. in Decemb. 1587, at which time he refused it."

I do faithfully promise, and by these presents subscribed with mine owne hand do so testifie, that I will not by worde nor deed, publiquely nor privatly, directly nor indirectly, impunge, deprave, or reprehende any government, rite, order, or ceremony by law established and retained in this church of England.

But on the contrary will (by Gods grace) observe and seeke the peace of the church of England to my power, and will from time to time adjoyne my selfe in publique prayer, prechinges, and administrations therunto, and will frequent them diligently and none other assemblies, meeteinges, or conventicles.

[.] III. "A copie of a Supplication to the L. Maior for M^r^ Barber."

"To the right ho. Sir Edw. Osborne, Knight, Lord Maior of the Citie of London, and to his worshipfull brethren, the Alldermen of the same."

"It is not unknowne unto you (right honorable and worshipfull) how much the good government of this honourable Citie, and due obedience in all her Ma^ties^ subjects, is nourished and increased by the ministerie and diligent preching of the Gospell, and that the interruption of the former exercises therof is the most readie waie to breede sinne, destroie vertue, to raise contempt of God and the magistrates, and finallie to disturbe and disorder the quiet peace, good government, and true obedience.

For whiles pride and idlenes (the nurces of all ill rule) are so increased in all sortes of people, and plaies, vaine spectacles, beare-baitings, dauncing schooles, fence schooles, dicing howses, and so manie allurements and hostries of iniquitie are maintained; if the faithfull, diligent, and earnest prechers of the Word of God should suddainlie be restrained and put from their accustomed exercises, so long and with so good successe heretofore continued, how can it be but the former prophations of the Ls Sabaoth will be renewed, and the places of sinne, which by such preching began to be made more emptie then before, and the common custome of swearinge, filthie talking etc., which greatlie by that meanes was diminished in some, and in manie hated and abhorred, will be filled and grow up

againe. For where the foode of everlasting life is taken awaie, there the soules die to eternal death, and where people are not taught and overruled in conscience to true obedience the magistrate is never rightlie honoured nor obeied, neither the husband rightlie reverenced of his wife, the parents of their children, the maisters of their servaunts, nor charitie rightlie kepte amongest neighbours.

Considering therfore how effectuall and godlie an exercise hath of long time bene kept on this behalf in Bow Church, foure times everie weeke, by that learned vertuous and godlie precher M^{r} Barber, to the great furtherance of Gods glorie, godlie life, and due obedience, not onelie amongest manie citizens and their families, but allso manie straungers of divers parts of the Realme repairing thether, we thought the saide M^{r} Barber worthie of great favour and commendation. Yet neverthelesse, he of late being called before certaine Commissioners of the Archb. of Cant., because he denied them to awnswer certaine questions by them propounded of his thought and secreat conceit in certaine curious points, thei have prohibited him from anie longer continuance of his saide exercise, to the great rejoicing of the wicked, and the bitter grief and dismaying of the godlie disposed."

If this exercise and others "so well settled in some few places of this Citie" are prohibited, disorder, sabbath-breaking, and immorality are certain to result. They therefore beg the Lord Mayor to intercede with the Queen and Privy Council that the services might be continued.

The names of the 119 suppliants are as follows:

Gerard Gore
William Ormissaire
Charles Hoskins
Henry Paruish
William Laier
Richard Granger
Anthonie Blunt
Nicholas Elcock
W^{m} Howland
Robert Jackson
Henry Hungate
Gregorie Smith
Kellam Shrawley
Henry Page
Morris Blunt
Rich. Bradshaw
George Cullimor
W^{m} Beere
W^{m} Bonner
Nich. Bremer
John Reve
Edmund Robinson
Robert Cobbe
John Robinson
Thomas Aldersey
Thomas Egerton
Tho. Cutler
John Lacye
Andrew Palmer
Baldwin Derham
Richard Procter
Richard Barnes
Robert Wake
Leonard Dorchester
Leonard Holidaie
Robert Sadler
Thomas Cordall
Randall Manning
Bartholemew Barnes
John Thomson
Cornelius Fish
John Snow
George Scott
Robert Colman
Lewis Bues
Raph. Ratcliff
Humphrey Adams
George Wilkinson
John Carter
Robert Brandon
Robert Aske
Gabriel Moman
John Cottesford
Thomas Boner
Brian Savell
Edward Palmer
John Everard
Miles Hubbard
George Waddington
John Tottle
Leonard Beale
John Beale
George Martin
William Nake
Walter Smith
Nicholas Ereswell
William Garter
Richard Westley
W^{m} Sparrow
Richard Collins
Thomas Ashmore
John Cage
W^{m} Smith
Humfrey Wild
Thomas Sothern
M^{r} Loftis
James Cullimer
W^{m} Burnian
Thomas Mercer
W^{m} Bridges
Rich. Farrington
Thomas Rowland
Roger Healey
Thomas Cage
James Collins
Walter Fish
Henry Feild
Nicholas Houlder
Anthony Martin
John Hare
Benet Molsworth
Thomas Thickens
William Dodde
Robert Joiner
Vincent Norrington
James Huish
Richard Culverwell
Thomas Wade
Nicholas Mosley
Richard Wright
Thomas Thomlinson
Henry Keire
Thomas Haies
Richard Mabb
Thomas Pope

George Gachet	Steven Bradwell	Richard Foster	John Blunt
Gaius Newman	Henry Bishop	John Jones	John Pett
John Burnford	Edw. Leichlane	Samuell Potter	John Hodgeskin
B. Castleton	William Griffin		

236—7. 1587. John Wilson.

I. 1. "1586 [1586/7]. Thexamination of John Wilson before the B. of Yorke and highe commissioners at the manner of Bishopthorpe, Jan. 9."

Told he must be sworn, Wilson replied:

"If lawe force me to be sworne, I am contented, but I thinke it doth not compel a man to be sworne to accuse himself, for that is very daungerous, for a man will hazarde much rather then confesse any thinge againste himself. And I hope I shall not be urged further then lawe appointeth."

To this "the lawers sayde nothinge," but the Archbishop replied that he could answer without oath; "but be sure if I prove any thing againste you by yow denyed, you shall smart for it." Wilson retorted that he only desired the law, and meant to speak the truth, and he was then sworn. The first article[1] said that Wilson had for three years illegally executed the office of a minister, defined by D^r^ Hudson as, "to say divine service, to preche the worde, minister the sacraments, marry, and bury the dead." The Puritan said he had done these things legally, and showed his deacon's Orders; he named the churches adjoining Kildwick where he remembered preaching[2], and claimed he had the Archbishop's written authority. Sandys replied that the permission was conditional on the people's willingness to receive and hear him, but Wilson said there was no condition, M^r^ Cock, who wrote the permit, intervening to say it was to the effect "that it was your graces pleasure that he should preche at Skipton while your returne from London, so that he behaved himself accordeinge to lawe."

The Archbishop said he did not order this unless the people were willing, "as M^r^ Palmer said," while Cock remarked that they were a "naughtie companye," who would "willingly...

[1] Read by Fothergill, a proctor.

[2] Wilson continually examined the notary to see if his answers were being reported correctly.

yeld to none." Wilson denied that he had said service without wearing a surplice and following the Book, but admitted that on the few occasions when he had said service in the absence of the minister (he himself having no pastoral charge), he had not worn a surplice. He also denied that he used "a prayer of his own," but held that the law warranted him in omitting parts of the service when there was preaching, which was "better then readinge...and more profitable then sayinge service." He has probably called the Epistle and Gospel "a portion of Scripture," for,

"I thinke we are not bounde so straitely to the booke that we must follow it in every letter, sillable, and word...."

He has not administered the Sacraments, with the exception of baptism a few times (when he did not use the sign of the cross), and the cup occasionally, at the minister's appointment, according to law. He has received the communion at Kildwick on several occasions. He used the burial service in the Book, though sometimes he omitted the prayers. The charge that he had gone for Orders to another bishop without the Ordinary's consent was untrue, as the Ordinary's letters dimissory (produced) proved. He had not said service without authority, for he had deacon's Orders. He was born in Kildwick, and he acknowledged and reverenced the authority of the bishop of the diocese. The Archbishop retorted that he showed his reverence by disobedience, for he had "an hautie and prowde spirit." Wilson said that his office at Kildwick was that of doctor; he was called there by the minister and people, who "did earnestly intreate mee to teach and instruct them."

B.[1] Tush, that is nothinge.

W. But it hath bene somethinge in tyme past.

B. Lo, this fellow would have election to be with the peoples consent.

W. My L., the worde is plaine enough in that pointe; yow know it well enough, your grace shewed so much in denyinge me to be at Skipton unlesse the people would consent.

B. That I did because I would not intrude you upon them.

W. Then it followeth that intrusion is not right callinge, and on the contrarie, their consent is somewhat to a right callinge.

[1] I.e. "Bishop." Wilson never uses the title "Archbishop."

He had the Archbishop's licence to preach at Kildwick for a time, and stopped when it was revoked, though it was true he had preached there once since.

At this point the examination ended, Wilson being removed, and afterwards committed.

2. "The second appeareaunce of Jo. Wilson before the B. of Yorke and his associates in the manner house at Bishopthorpe, the 15 day of Jan. 1587[1], commanded thither to be discharged of imprisonment."

The Archbishop made "mightie mountaines of molehills," and spoke of Wilson's "wilfull disobeydience and malitious contempte," as if he had been a rebel or traitor. Then, to show himself "a mercifull tyrant," he said he had been lenient, and offered Wilson his discharge if he would bind himself to preach no more in the diocese, and make public confession of his offence. Wilson replied that he has had no favour, but the opposite, and he would never bind himself thus, nor confess the "heinous and odious" things with which he was charged. Sandys retorted that he was proud and stubborn, for he could have been released on the second day of his imprisonment if he had submitted. The Puritan said that imprisonment had already weakened the power of his ministry, but open confession would "turne all upside downe," and he therefore refused to sign the bond. The Archbishop spoke of "the stubbornenes of this arrogant foole," and said he would make him submit in the end. Wilson remained firm, and said that "such merciles and cruell dealinges" should not have a place among Christians. Accused of assembling the people at private meetings, Wilson said such gatherings for worship were right and lawful, and he would continue to take part in them, though for it "one is clapt in closse prison." He refused to be bound to anything contrary to the Word of God, but was willing to promise to be outside the Archbishop's province in a fortnight. Sandys said the freedom of the prison made him stubborn, and threatened to send him "to Hulles Jayle, and from thence afterwarde to Nothingham."

[1] Really should be 1586 (i.e. 1586/7). All these three examinations were in January, 1586/7.

W My L., the worde of God will more move me then your threats can feare me. I care not for all your prisons, remove me whither you will. God will strengthen me againste all your extremities, I will never yeld so longe as life is in mee, while the truth of God perswade me, which is more then I see yett.

B. Thou arte an arrogant puritane.

Wilson answered that this name was "unjustly and uncharitably" given, for he detested the errors of those who bore it in former times. Sandys retorted that he was a rebel and underminer of the state, and no true subject.

B. I will tell yow what the queenes majestie saide, that these puritanes were greater enimies to hir then the papists.

W. What just cause she had so to saye all the world knoweth, and the Lorde will one daye judge. How many divelish practises, traiterous conspiracies of papists have bene detected. When did ever any of those which are slanderously called puritans give the least cause of suspition in any such matter. Nay, how farr they are from all such thinges both their life and writtings do testifie to all the world. Therefore they that put this into hir head have the more sinne[1].

Again Wilson was told that he should have favour if he would but admit that he had preached without authority. He refused to yield, and asked for "Christian charitie and brotherly dealinge." Finally he was offered the choice of submission, prison, or excommunication, and went back to his prison.

3. "The thirde appearaunce of Jo. Wilson before the commissioners at the house of the Deane of Yorke at Yorke, the B. beinge absente, yett by his appointement the 20 of Jan. to be the second time discharged."

Wilson was sick, and so this examination was short. He was asked to promise to exercise no ministry within the diocese until given leave, and never to visit Kildwick Church during his silence. He said this was harsher treatment than before, and he would never yield to it; further, it was illegal to bind a man not to attend his parish church. M^r^ Palmer acknowledged the force of this, and the bond was altered to read "not *preach* in Kildwick Church." Finally the Puritan promised to exercise no ministry at all in the province, but refused to read the form of confession given to him.

[1] To this the Archbishop retorted: "His tongue will never cease if we suffer him thus to prattle."

"I will never confes these thinges privately nor publiklye, but if yow will let me see it and read it, I will divorce truth and lyes, which heare [*sic*] are marryed to geather....Then I...told them what things in it were true, and which were lyes. And that donne, they discharged me, and sett me at libertie."

II. "1587. The true reporte of the B. of Londons proceedinges by his associats againste Jo. Wilson, precher of Gods worde, for a sermon preched by him at St. Michaels church in Cornehill the 16. of Aug."

Two Londoners, Richard Gilbert and M^r^ Wilkinson, asked M^r^ Mathew[1], the minister of the church, to allow M^r^ Wigginton to preach. This he "strongely denyed," but consented to welcome M^r^ Wilson. At the appointed day Wigginton appeared and offered to preach. He was prevented, and Wilson "went up," hoping "to staye the tumulte." Mathew was much offended with the sermon, and probably as a result, "a Legate" came "from the Bs. owne sweete side" to M^r^ Glover's house, where Wilson lived, commanding the minister to silence. On the next day, he and the churchwardens of "all Sts. the lesse in theames streete" (where he usually preached) were summoned to appear before the Bishop. Wilson did not receive the warrant, and so did not appear, but M^r^ Glover, who was one of the churchwardens, attended, as did some of the parishioners. D^r^ Stanhope excommunicated the other churchwardens for non-appearance and for allowing Wilson to preach without licence, and commanded Glover to appear later and bring the minister. Wilson contrived to avoid Glover,

"because I was told they were sore sett againste [me], directed severall warrants to apprehend me, sent out a commission[2] in print upon that and other occasions to every church in the citie and suburbs that none should preche without lycence, and withall gave in writeinge the names of some particular persons, whereof I was one."

Meanwhile Mathew had drawn up articles out of the sermon, accusing Wilson of seditious doctrine, as well as of intruding himself into his church without permission, the first of these charges being a "common slaunder," the second a

[1] The manuscript's spelling of names is followed throughout.

[2] Below, No. 238.

"manifeste lye," as Wilkinson and Gilbert can prove. On Aug. 24th, Wilson escaped to the north, and Glover reported this to the Commissioners. Stanhope said he had set the house on fire and run away by the light!

In a month or two the Puritan was in London again, and he at once sent messages to Stanhope asking for liberty to preach. The latter asked to see him, and he appeared, in company with Glover, Weblin, and Marys. He said he was willing to answer the articles objected against him, and was told to fetch the Registrar. He retorted that he was not going to be both plaintiff and defendant, and, as Stanhope did not accuse him, departed.

"Then I willed them [his friends] to let him alone, for I feared he woulde urge me to answere upon mine oth, and then upon my denyall use some extremitie againste me, concaileinge[1] them to make some frend to the Archb."

Weblin, therefore, saw Hartwell[2], and on Nov. 20th he and Glover saw Whitgift himself, telling him they had come on behalf of a preacher.

"He asked his name. Mr Glover told him W. Archb. What, that factious fellowe that intruded himself into a church in Cornehill, and there made a seditious sermon? Yea, said Mr Glover, that is the man, but he hopeth to purge himself both of faction, intrusion, and sedition."

The Archbishop refused to meddle with any in the London or Winchester dioceses, but asked to see Wilson. On Dec. 1st he appeared, stated his name, education, &c., and said he could prove that the charge of intrusion was "an impudent lye." Whitgift asked why he was not in his own county, to which Wilson answered that he had to be where the Lord called him! He was told that if he would remain in the province of Canterbury, he must subscribe to certain articles, and he said he would subscribe to anything lawful and according to the Word of God and his conscience. He asked to see the articles, but was referred to Aylmer, whose decision the Archbishop promised to ratify. Before they left, the Archbishop said:

[1] I.e. counselling.

[2] The Archbishop of Canterbury's notary.

"But you Londoners are so given to novelties that if there be one man more new then another, him will you have.

Surely, my L., said M^r^ Glover, we can hardlye be accused of novelties, for wee never had new nor old at our church since I knewe the place, but a drunken reader we have now that can do us no good."

Afterwards, finding all other ways closed to him, Wilson was persuaded to answer the articles. He refused to take the oath until he had seen a copy of the articles, as that would be illegal, and he might unwittingly promise to disclose the secrets of himself and his friends.

After he had read the articles, and promised to give a true answer, Stanhope said:

S. Well, I can tell yow, M^r^ Wilson, if yow meane to preche here, you must minister the communion everye yere thrise at the leaste.

W. There is one to do that alreadie in the place.

S. That is no matter, you must at the leaste join with him in that action to shew that yow divide not your ministrie. Would you divide your ministerye?

W. My ministerie shalbe only to minister the Word.

S. But the lawes of the realme nether knowe nor allow any such ministerie.

W. But the lawes of God do bothe.

S. Yea, but I am sett to mainetaine the lawes of the realme.

W. And I am sett to mainetaine the lawes of God, and declare the truthe therof.

S. Well, it must be as I tell you, and further, yow must subscribe to certaine articles.

Wilson said he could not subscribe, for he disliked many things and objected to the second article altogether; private baptism was unlawful[1], and the Book of Ordering was not based on the Scriptures. Finally, he challenged the Dean thus:

"Shew me, if you can, any statute now in force in Englande that bindeth me to subscribe to the booke of common prayer, to the booke of makeinge BBs. and ministers, and to the wholl booke of articles, and I will...subscribe."

Stanhope answered that there was a commission authorising the Bishops to deal with these matters at their discretion, and received the response:

[1] Stanhope said that the Archbishop held that the Book did not allow women to baptize.

"But neither their commission nor their discretion maye prejudicate or crosse the discreete lawes made by hir ma^tie^ and the wholl bodie of this realme. And if they so do, I dare boldly saye they do therin both abuse hir ma^tie^, their commission, and hir subjects."

The minister was told he must yield, or he could not be admitted to preach, and further, he must give answers in writing to the articles objected against him. This he did, but the Registrar said they were too lengthy—a plain "Yes" or "No" was required.

The "rude, onorderly, and senceles malice" of the accusers can be seen from the articles drawn from Wilson's sermon, which are stated in so "braineles and senceles" a way that they can scarcely be understood.

"Articles objected against M^r^ Wilson. Text Hosea 4^{6-8}."

1. "The Idoll minister and non resident minister are [not] such things as the lorde approve[s] in their office or administration."
2. As Jeroboam made priests of the baser sort, so to-day "they are made of coblers, cooks, and I cannot tell what."
3. "But it is death and destruction and damnation to them to medle with the ministration."
4. The "Idoll Ministers" are priests in name, not in deed.
5. "The sinne of Idoll, Idle, and nonresident ministers," is hated and cursed "to the third and fourth generation."
6. "They are wicked caitiffs,...bringeinge a curse on themselves and their generation."
7. They are covetous, and are in the ministry for greed.
8. They love the benefice more than the people.
9. "The non resident sinneth for 2, sinneth for 3, sinneth more for 4."
10. Their consciences are broad enough to hold 5 churches, and deep enough for 5 church steeples.
11. They heap benefice on benefice, and grow rich and fat.
12. They usurp grace and honour, titles and the pomp of this world.
13. They claim these things are given them by God.
14. It is lawful to bring their ministry into contempt publicly and privately.
15. Young persons "are able to overthrowe them, so that they dare not come into any assemblye."
16. "Yet...they have brasen faces."
17. "They are caterpillers of the earth, they eat bloode, they drinke bloode, they are all bloode from the topp to the toe."
18. They eat the sins of the people and wax proud.

19. "By the worde of God, it is necessarie for every severall congregation to have a severall prechinge pastor."

Answers.

1. God does not justify the idol and non-resident minister in office &c.

2, 3 & 4. True.

5–11. All answered in the affirmative. These men seek but fat benefices, and there are those who sin deeply in usurping three, horribly in usurping four.

12. They have their livings with shame enough.

13 & 16. Their impudence is obvious.

14. They are "the greatest plague and destruction of our church."

15. Many young people who know the Scriptures are better acquainted with the duty of a minister than they are, with all their livings.

17–19. True and based on the text. The idol ministers are guilty of soul-murder, and take that which should maintain faithful shepherds, for every congregation should have an able preaching pastor, continually resident.

These answers are said to be treasonable to the ecclesiastical state, "that is, the popish and antichristian hierarchie."

At the next conference, Stanhope said Wilson was no minister, but the Puritan claimed he was a deacon, licensed to preach by Archbishop Sandys. After discussing the answers, Wilson admitted that the titles "Grace," "Lord," &c. were required by law. He was suspended until Dec. 5th, when he was ordered to appear before the Bishop[1].

On this occasion also Stanhope took the lead, although the Bishop was present, together with Walker, Mullins, and others. He said Wilson had disgraced the ministry, admitted he was only a deacon, licensed, not by the Bishop of London, but by the Archbishop of York, and his suspension would therefore stand till the next Term, when Walker and Mullins would hear his case. Wilson protested against this, and asked for a speedy

[1] Wilson adds a note to say he is able to give so full an account because of the Bishop's "Record," and because he himself kept his sermon, thinking it would be called in question. Mr Glover, Mr Wassall Weblin, and Mr Stephen Paine are witnesses to different parts of the account.

hearing, because his expenses were very heavy[1]. This was promised him, but he found that Walker and Mullins repeatedly postponed the matter, saying they could do nothing without accuser or accused.

M. Who the mischeife begunne this matter? or who the divell bidd yow followe yt?

W. Who began yt I knowe not, but the divell I thinke. I am urged for mine owne despatche to desire yow to make an end of yt. I have bene much troubled in your courts, and my frends charged in payeinge monye, I cannot tell for what (for so indeed did Mr Glover and Mr Webline againste my will in hope of more favoure).

M. I would the money and all were in their bellies for mee.

W. I [*sic*, Aye], but I had rather the money were in their purses againe: but I pray yow, sir, let me be despatched.

Mullins promised to consult Walker.

"Shortlie after I came to Mr Walker againe, and he said I should have an end the nexte daye, but not such an one as I looked for. For he seemed to be somewhat moved, so I guessed Mr Mullins fier had inflamed him also. Well, the next daye I came to him for their end accordeinge to promise. But then I founde him in deed all on a fier, for the flames flashed out of his mouth very whotly and feircely, but firste the smoke came forthe in this manner, The more wee consider of your matter the worse we finde it to be."

Walker continued by saying that Wilson's language became a railer rather than a sober preacher, and that he was "full of bitternes, malice and slaunders," and so he refused to give the certificate of dismissal until the following Term. Wilson protested strongly against this, and said they were acting as popes, to which Walker replied that he was a "saucye Jacke," without learning or manners. Finally, he closed a long wrangle with the words:

"Thou art an asse, thou art a dolt, thou art a beardles boy; thou hast nether learninge nor humanitie in thee."

Wilson then went to Mullins, but fared no better, for he was told that he had acted "a lewd yonge mans part," and could have no certificate.

[1] Sixpence was demanded from him for his fees, but he refused to pay it, saying he always left *that* purse at home; he would leave neither money nor honesty there that he could carry away!

"And thus yow have their wholl manner of dealinge, truly penned worde by worde as neere as possiblie I could remember yt."

238. 1587. [A Commission against Certain Preachers.][1]

My good friends, whereas you sent unto me the copye of a certaine Commission lately geven forthe, not by the honestest men, nor out of the lawfullest Courte, nor in the best facion, nor for the weightiest matter, to the hindrance and disgrace of certeyne godly preachers and of their heavenly ministry under Christ, I thought it not amisse to returne the same copie to you againe, and therewithall to annex a fewe short notes of myne owne upon it, accordinge to my knowledge and experience in suche cases, least happily [*sic*] you should be scarred or miscaryed, as simple soules are wont to be, from doinge your duetyes with good conscience by sclaunderous and unlawfull practises in this behalf &c. And thus I bid you hartily farewell.

From my lodginge at Canfiell.

Yours assured to doe you good, and to stay you up in the Lo.

Anglo christianus papathanatus Hyperpheronechthrus[2].

The Commission or order following was directed with post speede in printe unto all the Ministers and Churchewardens in London, shortly after the date hereof upon occasion of certaine sermons made not longe before then by M^r^ Davison, M^r^ D. Barbour, M^r^ Wigenton, M^r^ Gifford, M^r^ Wilson, M^r^ Carye, and sundry other godly learned preachers[3], all beinge soe honeste men, and soe well knowen by Gods grace, as their very shadowes be sufficient to stoppe the greedy mouthes, and to cover[4] the shameles faces of all P.P. Prelates and wicked reviling sclaunderers. None of all which Preachers the proud Prelates durst for their eares name in this their printed Commission, and wott ye why, *quia litera scripta manet*, yet to ease their spyt, when they sent the same Commission to severall churches, they commaunded withall by message, in word only, that 3 of the said preachers by name especially, to witt, Davison, Wigginton, and Wilson, shud not be suffred to preach at any churche in any wise, and why in word onely, and not in printe, nor in writinge[5], forsooth, *quia vox audita perit.*

[1] The manuscript has no heading.

[2] Perhaps it is not unfair to render thus: "An English Christian, who wishes death to the Pope, and destruction to the enemy." [There are other examples of such an use of "Anglo"; θάνατος, ὑπερφέρω, and ἐχθρός =death, surpass or excel, and enemy, respectively.]

[3] For these see above, almost *passim*, and Index. (Carye=Carew. See above II. 28–35.)

[4] Word difficult to read; is probably "cover."

[5] Wilson (above, II. 225) says that the names were given "in writeinge."

The Commission.

Where Sundrye[a] Preachers have lately come into the Citie of London and the suburbes of the same, some of them not beinge Ministers[b], others such as have no sufficient warrante[c] for their callinge[d], and others such as have been detected in other countreys, and have notwithstanding in the Citie taken upon them to preache publiquely[e] to the infamye[f] of their callinge; others have in their preachinge rather stirred up the people to Innovation[g] then sought the peace[h] of the Churche. These are therefore in her Ma[ts] name[i] by vertue of her high commission for causes ecclesiastical[k] to us and others[l] directed, straightly to enjoyn[m], commaund[m], and chardge[m] all Parsons, Vicars, Curates, and Churchewardens of all churches in the citye of London and the suburbes thereof, as well in places exempt[n] as not exempt, that they nor any of them do suffer any to preache[o] in their churches, or to read any Lectures[o], them not beinge in their owne cures, but onely suche whose lycences they shall first have seen and read, and whome they shall fynde to be licensed thereto, either by the Quenes Ma[ty], or by one of the Universities of Cambridge or Oxford, or by the Lord Archb. of Caunterbury or the L. Bishop of London[p] for the tyme beinge, under seale[q].

And that this may be published and take the better effecte, we will that a true copye therof shall be taken and delivered to every curate and churchewarden of every of the Churches aforesayde.

Given the xvi day of August 1587. Subsigned.

John Caunterbury[r].
John London[s].
Val. Dale[t].
Ed. Stanhope[u].
Ric. Cosine[w].

Notes upon the Commission.

[a] You dare not call them ill, and you will not call them good.

[b] But you can not tell who they be.

[c] Because they have not your foolish orders, forsoothe.

[d] If ye knewe for what fault, no doubt ye would name it and blase it.

[e] Is not publique preachinge the best, and doth not some preache in private corners. Truth seeketh no corners, although it might be hid for a time.

[f] What greater infamy and shame is there in the world then to have a gaudy and popish calling?

[g] No innovation, but renovation of their flocks from the rotten cursed rags and dregs of your proud popish prelacy unto the ordinances of Christ.

[h] An honest warre is better then a wicked peace, althoughe theves requier peace when they cannot spoile trew mens goods.

[i] Her Ma[ties] name is oftentymes the common packhorse to cary many a varlettes trumpery and drudgery upon.

[k] You are wonderfully holy persons to order and determine ecclesiasticall causes according to your spirituall understandinges of the same.

[l] Diverse of them be of your owne scholinge and traininge up, but not to learne, onely much Idolatry at your handes, I trowe.

[m] These and suche like be indeed your holy exercises and heavenly weapons.

[n] Make sure worke in any wise for feare of after clappes and frai-bugges.

[o] Ah, is that the matter that greves and galls you; alas, poore preachers and poore lectures, but well fare dronken Tom with his greasy tankard, and bawdy Robin with his common harlotte.

[p] A couple of valiant squires, forsoothe, to serve the popes holynes at a pinche, to stampe the beastes markes, and to bargayne with the marchandise of Antichriste. Howe are these men able to rule the church who to rule their owne houses coulde yet never tell.

[q] To be sure and fast.

[r] A pithie, politique, faythfull, and modest governor.

[s] His fellow and [ ][1].

[t] His chaste and chosen helper.

[u] His humble and learned factor.

[w] His grave and [ ][1].

[2]An excellente, indifferente and principall companye of right noble rulers to oversee and to dispose at their pleasures, not onely the whole commonwealthe, but also the Catholique Churche of Christe, and that without impeachement or comptrolement or restraint or doubting of anybodye.

Lord blesse our Queene and cause her to beholde
her subjectes spoild by treacheries manyfolde.
Of such as live by shiftes of sinne and popery
under the cloke of Justice and of equitye.
Then will she strive for speedy reformation
bothe of herself and of hir English nation.

Corruption of Ecclesiastical estate[3].

Howsoever the prowde popishe Prelates doe pretende themselves to deale as trew Bishops in the Churche of Christe, yet in trueth they deale no better then as after ensuethe, that is to saye:

1. They deny their aydes to the true Ministers and to the Ghospell.
2. They lende their ayde to Popishe Priests and Poperye.

[1] MS. torn.

[2] This paragraph follows immediately in the manuscript, and the subject matter shows that it is intended as a continuation of the "Notes."

[3] Following on "Notes" with heading as here.

3. They cause Popish Priests and other wicked persons to pervert the true Ministers and the Ghospell.

4. They pervert and turne the lawes intended and made against Papists and other wicked persons upon the true Ministers and other faithfull Christians.

5. They devise and procure newe lawes and shiftes daylie to trouble the true Ministers further, and when as they see they can not prevayle herein soe farre as they would, then they rayle and sclaunder and rage outragiouslye against the true ministers, callinge them worse then Papists and Seminaryes because, as they saye, these be but open and forraine enemies, and those are mutyners, rebells, and traytors against the state, the lawe, and the Prince &c.

Corruption of Cyvil Estate.

Whereby also the said pro. popish Prelates have brought to passe most apparently that the state of the commonwealthe for the most part thereof is become no better than as after followeth...

1. The Devill, the worlde, and the fleshe, doe flatter and deceave the common subjects.

2. The common subjects doe flatter and deceave the lawfull governors.

3. The lawfull governors doe flatter and deceave the Soveraigne Prince.

4. Againe the Soveraigne Prince dothe flatter and deceave the lawfull rulers, the lawfull rulers the common subjects, and the common subjects the worlde, the fleshe and the devill.

5. And finally, all these and every one of them doe flatter and deceave eche other and themselves, and thinke to deceave God too, but that God neither will be mocked, nor yet sleepeth, but overseeth and will judge every thought and thinge very narrowlye.

Some Remedyes for both Estates.

[These, which are of little importance, conclude:

"The more that wicked men rebell
the more should we strive to doe well.
For God doth trie our patience
if we will seeke for his defence.
And not on earth deny his name,
least he in heaven doe sende us shame.
But if we doe him glorify,
he will us save eternallye."]

239—240. 1587. I. "The effect and manner of tharchb. of York and other commissioners their proceedinge and dealinge against M[r] More[1] and two other ministers in Yorkeshire."

[1] "More" or "Moore" arbitrarily throughout.

"Immediately upon my L. leiftenant of the North and the Councell their dealinge with one Troubecke and one Yonge for abuseinge M^r^ Wilson[1], a faithful precher of the Worde...,"

the Archbishop sent his pursuivants thirty miles for Wilson. When the other Commissioners asked why this had been done, the Archbishop made some excuse, for he had really nothing against Wilson, "for the libell was not drawne up against him." Nevertheless the Puritan was bound to appear on Jan. 9^th^, for which date M^r^ More and M^r^ Horrocks were also cited.

"At what tyme M^r^ Horrocke was committed to the castle, and there continued about tenn dayes for sufferinge the seid M^r^ Wilson to preche in his charge: beinge licenced notwithstandinge by the archb. to preach within three miles therof, and prohibited by the vicare there, and yet nothinge said to him for the same, yet M^r^ Horrock imprisoned for a lesse trespas and injoyned to recantation. M^r^ Wilson was committed to the castle also for preaching in M^r^ Horrocks charge, notwithstandinge it was the parishe wherin he was borne, was requested by the ordinary pastor, and...also lycenced to preche within three miles therof."

Twenty articles were exhibited against More, but he so answered the two advocates who appeared against him—D^r^ Hudson and M^r^ Swineburne—that it was clear he was guiltless, and some of the Commissioners said it was wrong to proceed against him with so little cause. At this the Archbishop grew angry, and said there was great cause, "scandalum magnatum," for More had called him an "old doteinge foole," who could not preach. The minister denied all the charges brought against him, and when five "of the bigger sorte of his parishe," brought as witnesses by the prosecution, failed to give satisfactory evidence, the Archbishop grew more angry and the Commissioners more ashamed.

Eight days later, More appeared again before the Archbishop, who meanwhile had tried to obtain evidence at Guiseley[2] by means of one "Mathew Hoppage." He now claimed that the previous charges were proved, to which More retorted that he had done nothing against the law,

"saveinge that he had not precisely observed all things in the common prayer booke as the lawe required, which yet he utterly

[1] Above, II. 221–231.

[2] "Grisley."

denyed he did upon contempte of the lawe as he was falsely charged, but only upon conscience for divers reasons, which he yelded unto them."

Though no honest man could be brought to witness against him, he was threatened with imprisonment if he took proceedings for slander, and bound in £100 to observe the Book in every point. Two days later he was sent for again and commanded to read a confession in his church. He refused, and said he would rather die in prison than dishonour God and his conscience, and therefore they let him go on his former bond[1].

II. "Theffect of M^r^ Higgins, one of the churchwardens of Greslye parishe his examination before the Archb. of Yorke and 6 others, the 10 of Jan. 1586 [1586/7]. At Bishopthorpe upon his othe."

Higgins said it was not true that he was a preacher, ordained by More, but admitted that he exhorted, reproved, and prayed. He did not expound because he could not read, whereupon some of the Commissioners told the Archbishop he had got the wrong man. Higgins further said he was able to exhort because he had benefitted by More's sermons and teaching. He had also learned the chief points of religion, which More said should be taught to children and servants; he had instructed the people in these points and reproved the ungodly, and for this he was now troubled. Asked if More instigated him in this work, the churchwarden replied that at first he feared the people's displeasure when he reproved them, and he therefore consulted the minister, who told him not to weary in well-doing, but to perform faithfully the duty of his office. Having been questioned on the Lord's Prayer, the Creeds, and the Sacraments, he was asked his opinion of the Communion Book. He said he liked well any book that had goodness in it, and was then asked if More liked and used the Book. He replied:

"He doth minister no communion, but he doth use yt, and alwayes at morning prayer to my knowledge."

He had seen his minister in a surplice, but could not tell how

[1] Two of More's men were committed.

often, for he went to church to be edified, and not to pick quarrels. He admitted every night he used a prayer,

"as M^r^ Moore hath sette downe in a briefe forme for housholders to use throughout his parishe. If yow imprison mee for useinge this prayer I shalbe glad, for as yt hath bene my comforte, and is now, beinge at libertie, so I hope yt shalbe most of all in my bandes."

Then "he was examined of his thoughts," and asked his opinion of the Archbishop and Archdeacon (M^r^ Ramsden). He said God's Word taught him to pray for all magistrates that they might further the Kingdom of God and punish sin, but at the last visitation at Ripon many were presented for whoredom, drunkenness, blasphemy, and profanation of the Sabbath, but only the poor were made to do penance.

A. Who were those that did no penance?

H. Two brethren of the Hoppages, the one presented for whoredome, thother for not resortinge orderly to the church.

Com. The former was he that M^r^ Moore gave to the Divell. Where learned he that, and what thinks thow by yt?

H. I thinke well of yt, and that he mighte lawfully so do by the worde of God, refusing to submitt himselfe to the ordinaunce of God. But, my L., this bearinge with such and punisheinge the poorer, is to beginne to fell a tree by the boughes, and never come at the roote, which will never do good.

Com. But they were punished by the purse otherwise.

H. That wee see not, which is a greife to the better sorte, and an imboldeninge of the worse.

Both he and More think well of the Archbishop's doctrine, but at this the latter burst out:

"Speake the truth, or else I will perjure thee, for thow hast heard him saye at his table that I was an olde doteing foole, and could not preach, and that he would handle the same text better the next daye, for there are ij sworne that they hearde him saye so to thee. And therefore if thow will not confesse it, thow shalt stand on the pellory and lose thine eares."

Higgins says he will lose his *head* rather than confess what is not true. Neither More's wife nor his servants said these things, neither did one Grandiche preach them, for he but read the chapter More preached on, and instructed men in the points of religion. It was a slander to say that More gave nothing to the poor, for he fed half a dozen at a time, and

gave much money away, especially to such as were careful to learn the points of religion. Higgins himself was very poor, and had had to come in his wife's hat, and a borrowed cloak; owing to the cost of provisions he was scarcely able to feed his children, and he had no time to spare from his labours. The Commissioners therefore gave him his charges and allowed him to depart.

241—2. 1587–1588. Giles Wigginton[1].

I. "M[r] Wiggintons troubles, to S[r] Walter Mildmaye[2], sent also to M[r] Feild at his request Maye 26[th] 1587."

1. A Letter to "M[r] Doctor White[3]....From Lancaster castle, Feb. 29[th] 1586 [1586/7]. Your brother in Christe, Giles Wigginton, pastor of Sedbrugh."

The bearer will inform him of his present trouble, which is

"for the truth and right againste falshood and wronge, and for Christ against Antichrist....The occasion of my nowe writeinge unto you is to lett you understande that (as I am enformed) the right honorable Sir Walter Mildmaye (your good frend and mine both, and of all whom he knoweth to feare God) seemed to be offended with me...for not giveinge of titles. Wherfore I thought it my dutie to write a litle generall note or ynklinge rather for that matter, and so send the same unto his H. with some other writeings also, concerninge mine owne righte and behafe, againste mine enimye and persecutor, (that I saye not the common enimie of the wholl church of christe in the Realme, to maintaine the cursed and never thriveinge wealth and pompe of Antichrist etc.) all enclosed....For I cannot but thinke well of him and wish well to him, and use him yett alone and noe other of the hon. Privye Councell besides, although I be greatly bounden unto diverse of them, whereat he maye somewhat marvaile, seeinge he beareth himselfe as a straunger unto mee in matters of reformation, which causeth me in these matters to deale more spareingly with his honour."

White is therefore asked to read the writings and deliver them to Mildmay.

2. Wigginton to Mildmay, dated from Lancaster Castle, Feb. 28[th], 1586 [1586/7].

[1] *D.N.B.*, and authorities there quoted; also above, II. 225, 231.

[2] Chancellor of the Exchequer; founder of Emmanuel College, Cambridge. (*D.N.B.*)

[3] Probably Thomas White, founder of Sion College, London. (*D.N.B.*)

"Since my late deprivation etc. at Lambeth, I have preched the Worde and ministred the Sacr. to my flocke at Sedburghe, nether could I finde any reste in my soule untill I had so done, although I wanted both encouragement of true nobilitie and full consent of many of my brethren in the ministrie therunto."

Indeed, some of the brethren were against this course, but others encouraged him in it, saying his example would be followed. He himself has tried to follow Christ's lead in serving his flock, and he has turned his back on the "antichristian and unlawfull proceedings" used against him and his people in these "papall, popish, and prelaticall dayes." Now his situation is as follows:

"I was journyinge of late so farr as Burrough brigges, with my wif[e] with childe, one yonge childe, my sister, a litle boye, and two guides...towards my frends in those parts, because I was forciblie excluded from my livinge and callinge....But I was arrested by a lardge, strange and untrue warrant or attachment at Burrowe brigges, and thence brought by a pursuivant hither 50 miles an evill waye this cold winter with my traine aforesaide, almost all the cause is my prechinge the worde and ministringe the sacraments.... Mine attacher was Edm. Sandes Ebor., with councell of W. Chest., bie the procurement of John Canterb. (I beseeche you pardon me, for I dare not call them L. Civill nor BB. ecclesiasticall), and of some of the honorable privie counsaile whom the said John Canterb. did gett to write with him, (I wott what I write and God is on my side); his pretence is to make mee a contemner, not only of all ecclesiasticall authoritie, but of all other authoritie, as by the said attachment maye and doth appeare (a copie wherof M[r] Feild maye shew unto your honour if yt please yow); the said Sands used me hardly in causinge me with my great charges to staye 4 dayes at Burrough briggs, and in sendinge me so farr thence, manie better prisons beinge nearer, which is in Yorke shire and neare Yorke, to this cold, bare and noysome prison this cold winter &c., and in giveinge forth untrue speaches and threatnings against me hertofore. Now although I be within the yron gate here, in an highe cold chamber emongst the fellons and condemned prisoners, worse intreated then they or then the recusants [and] papists divers wayes, yet have I none especiall suite to make unto your Ho. but these:"

[(*a*) To read the enclosed scrolls.

(*b*) To obtain his release from prison.]

(*c*) "To further...the godly reformation of this our English church, especially at this parlament; namely for the restraineinge, if not suppressinge of all prelats and others from troubleinge any christians,...especially of the ministrie, for alterable ceremonies, or for orders of mann (yea, the mann of sinne) his divising, and for the appointement of Learned and godlie pastors (at least wise) in every

congregation, (so much as maye be,) with the utter abandoninge of all blinde guides and bare readinge ministers (I saye not faire readers) in the meane season."

[Mildmay's days are now but few, and therefore they should be spent to God's glory; he is one of the ancient nobles of the land, and he should labour on behalf of the church, even as the good Earl of Bedford "prevailed in his suites for the church, namely, for Mr T. C.[1], one principall pillar of the same."]

3. A Treatise on Prelacy, sent by Wigginton to Mildmay, and subscribed, "from my lodgeinge at Elshame, Dec. 1586."

For one man to "see further into some one matter" than his contemporaries "is nether arrogancye nor insolencye, nor noveltie nor impietie." As by one man's genius all men have come to know that the Torrid Zone is habitable, so men have recently learnt that

"the nowe supposed autoritie of supposed bb. is meere civill, (if it be anythinge at all) rather then trulye Ecclesiasticall....And if this be true, (as you maye aske Councell for yt of many godlye, learned, and undoubted ministers and prechers about you, for you enter not your selfe into these controversies, as you have said), whie then maye it not be that [God] will likewise stirre up some, yonge or old, moe or fewer, that shall make knowne unto this Realme, to all Europe, to the wholl world, That the prelats after the popish order are indeed no righte *Civill* governors, but meere usurpers of civill government in the common wealth, and, beinge such usurpers, are not to be obeyed accordingely, as civill governors, much lesse as honorable privie councellors like your selfe, and leaste of all as presidents of [*sic*, or] overrulers of such honourable privie councellors..., as some presume and are supposed to be."

Wigginton is persuaded in his mind that this proposition is true, and—while assured that God will raise up greater men to defend it—he intends to proclaim his belief to the world, though he knows it will bring him much suffering.

"Thus you see I am farr from beinge discouraged with your sharpe reproof and hard speach againste mee of late behinde my back, because I wrote unto your Honour of those whom you call bishopps with noe better tearmes then popish prelates etc. And because my frend desired your H. to pardon me, as writeinge plainely or freely accordinge to my conscience (which was true), you asked if none els had conscience or insighte in the matter but I (as is told me)."

[1] I.e. Thomas Cartwright.

To clear himself and satisfy Mildmay's conscience, he sends these writings. Because "many Christians have not yet waded farre in the matter," the opinions expressed must not "be counted an anabaptisticall openinge," for men cannot honour their "true fathers and mothers, byshopps, and rulers" unless they know them from the false.

4. "A shorte summe of the hard dealinge of M^r^ John Whitegifte, now archb. of Cant. against me from my childehood hitherto, wherby maye appeare to every indifferent mans conscience how unindifferent he is to be any judge over me, though his office were never so indifferent and lawfull over others."

From Sedbergh, Oct. 5^th^, 1585.

(i) Shortly after "that blessed man of God, D^r^ Beaumond," Master of Trinity, had made me second scholar in my year (i.e. in 1566),—"not so much for my deserveinge, as for your honorable recommendations of me to him"—John Whitgift became Master.

"What time [he], makeinge diligent enquirie after such schollers and boyes as durst be bold to reprove sinne and to call for reformation (whom he then and ever since hath called sawcy boyes, busie bodies and medlers with matters of estate &c.), founde me (as happie it was) to be one of that nomber."

Henceforth he looked narrowly into my life, but found nothing amiss but "these few petty brablinge matters followinge."

(ii) Having to reprove me for a small breach of discipline, he refused to hear my excuses, and said he would use "shorte arguments with me, meaneinge...the rodd, or some such like arguments of violence."

(iii) He received an accusation against me from Bachouse, a scholar of his own, that I danced once (which was when I was a child), and did not wash my hands often enough. I cleared myself, but he neither recompensed me, nor punished my accuser. He also discouraged me from studying Greek, which D^r^ Beamond had recommended.

(iv) The Seniors passed me as B.A., but there was some doubt as to whether "my bodily stature" satisfied the University regulations, and they therefore referred the matter to him. He asked me many unnecessary questions, and would have refused the degree if he had dared.

(v) In 1568, my chamberfellow was "one S^r^ Puttoe,...beinge a goodfellow (as he was termed), and therefore farr better beloved of him, the seid Jo. Whiteg., then I." One night, while the College was at supper, Puttoe hanged himself in my room, which was just above where Whitgift sat. He at once assumed that I had caused

the noise, called me an unruly fellow, and sent Suckliff to expostulate with me.

(vi) At that time, being senior bachelor, I should have been made Fellow, especially seeing I was more learned than the others in divinity, the subject for which the College was founded. Whitgift preferred one of my juniors, however, and tried to do the same in the next year, but was prevented by "a godly wise frend," who gave up his fellowship for me. Even then, he deprived me of my seniority, and when I was about to sign the Fellows' Book gave me an unprecedented admonition, as if I had been some vile rebel or traitor.

(vii) In 1571 when I was made M.A., the Vice-chancellor, Dr Kelke, gave "a generall admonition and reproofe to certaine over busie fellowes," and specially mentioned one, "whom he termed Whittington, for God would not suffer him to utter the worde plainely." Kelke did not know me, and must have made the speech at Whitgift's instigation.

(viii) Four or five years after, when I was well known in the University, he obtained a "solemne admonition" against me, this being a punishment inflicted on notorious offenders only, and a first step towards expulsion. My offence was that I had given the butler in the Fellows' buttery notice for wrongfully adding 2d or 3d to my score, whereas he confessed he had robbed me in this way before. Whitgift forced me to sign this admonition, which I did because I was young and unskilled in the procedure.

(ix) "At sundrie tymes and in sundrie sorts I suffered many like injuries at his hands and at the hands of his cheife adherents, schollers, and frends, procured and encouraged by him to molest and trouble me, namely for wearinge my hatt instead of a square capp, and for not wearinge of a surplice when I went to the chappell, for speakinge againste nonresidents, stage playes, and popery or prelacie, and such like matters." They also called me unsociable, while he kept me from all the offices and preferments which should have fallen to me, treating me as no Master had ever been known to treat Fellow.

(x) When he left for Worcester, I bade him farewell, and said, "Syr, I praye God give you grace to knowe his children, and to make much of them." He received these words ungraciously, and when I reminded him of them in 1583 he said that "he never esteemed of mee nor of my words more then of a dogge, or some such like rude terme he used."

(xi) When I was in London, he sent a pursuivant to me, commanding me—orally, and by no warrant—not to preach a sermon, which I was appointed to preach before "the Hon. Judges of the land at Dunstons church," and to give bonds to appear before him next day. When I appeared, "he reviled and reproched me shamfully and manifoldly," and committed me to prison, where I lay, without judicial cause or legal proceeding, nine weeks but a day, his only excuse being that I had refused to accuse myself by

answering articles of which I could not obtain a copy. He was constrained to release me without any petition for my deliverance, so far as I know, and I refused to yield to his persuasions not to preach any more in his diocese[1].

(xii) This last three months he has accepted, "upon bare report behinde my backe, the complainte of one Edward Midleton, Esquire, and others against me, beinge an elder." He has written to the Archbishop of York asking him to deprive me, and the Archbishop has drawn up articles, and asked the Prelate of Chester, D^r^ Chatterton, to cite me. He has done so once, but I hope he will see the illegality of the articles,

"and although I have shewed unto him the force of my conscience, mislikeinge his authoritie, yet because I love well his person and the grace of God in him, I trust he will not hurt me by his good will.... It is to be remembered that the said Midleton is of notorious evill report in this Countrie, namely, for unchastenes, unchristiannes, and hard dealinge with his tenants, swearinge, popery, Atheisme, and harbouring of diverse papists, the Queenes enimies, and that he hath come seldome to the church, and his wife never, these many yeres past; neither can it be knowne...where, nor howe, nor by whom anie of his children borne since her ma^ts^ reign were baptized."

Colecloth, who labours to get my living, is known to be sent from Whitgift.

All these things I am prepared to prove by witnesses, against any antichristian prelate.

5. "1585. A further reporte of the saide Jo. Cant. his further dealinge against me since the said 5 of Oct."

(i) "Now as bye the meanes of the said Midleton I was deprived from my flocke for non paiments of tenthes, and the said Colecloth was sent downe by the said J. C. to succeede me, who did indeed ringe his bells &c, and procure me and my people much trouble and coste etc: So was I againe justly restored by my L. of thexchequer[2], wherat the saide Jo. Cant. was so vexed in his minde with their hon. and me both, that he and his failed immediately upon my restitution to threaten my L. some displeasure, and myself some new troubles. And thereupon indeed, he caused those articles to be renewed against me, and encouraged mine adversaries to followe them againste me &c."

(ii) In May 1586, when I was in London, I was pestered by pursuivants, who asked me to promise not to preach, and finally brought me by force to Lambeth.

(iii) After Whitgift had reviled me, and his servants had dragged me about, he committed me "to be a closse prisoner with

[1] Wigginton always uses "diocese" as equivalent to "province."

[2] Sir Walter Mildmay.

one Gatewarde, the common Jayler of Surrey, dwelling in Newington, who is a profane Atheist, a notorious sinner, and a turkish tormentor, and who, throughe his revengefull malice againste all men of honesty, and unprosperous covetousnes, used mee streightly in my diet, lodgeinge, boltinge with Irons, and searchinge mee within mie shirte when I had not on my other apparell in a cold morninge, &c., according as he was commaunded or charged (as he saide), in so much as he had therby well nigh murthered me within the space of 5 weekes, which thing he did the rather (as he often told mee, and I know to be true) because of such speciall charge as Jo. Cant. had given him to restraine me. And all this Jo. Canterbury did unto mee, because I would not sweare and answer to those articles, beinge against myselfe unlawfull and ungodly."

(iv) "In which daunger of my life (for I was sore sicke a longe space) the seid Jo. Cant.,—at the suite of my frends, and without my consent and knowledge therunto,—I maye not say for feare and shame, and by collusion that under the fresh arrest of an outlawrye, beinge ready in the same Jayle, as he knew, to apprehend me, I mighte seeme to perishe if I had died therin, and not by his streight handlinge of me in the goale [*sic*], he enlarged mee from that Jaile and committed me for a season as prisoner by promise to two sorts of citizens, both togeather, and, in effect, to one sort of them, takinge the seconde bond (without any knowledge to the former sort, and without my knowledge) in £40 to redeliver mee at his recall, or at the recall of his high commissioners and his associats."

(v) Meanwhile he was gathering my adversaries together at Sedbergh, and trying to prove the old and new articles.

(vi) I refused to swear that the depositions he had obtained were true, and he suspended me from preaching in his diocese, and "after a sort deprived me from my poore and onely liveinge at Sedburghe." To cause his fellow to be ill spoken of rather than himself, he appointed a day when the Archprelate of York should pronounce deprivation.

(vii) In order to deceive posterity, he instructed his Registrar—in a low voice—to enter that I should go to Dr Sandys, or make a new bond, though I had refused to do any such thing. Then he charged me to leave the city.

(viii) I had to stay in London, because the physicians said I was on my death-bed, and all the time pursuivants came, commanding me to appear at Lambeth in three or four days.

(ix) Although reports were made to him of my sickness, and his pursuivants saw me, he scorned my physicians, and said I was a rank hypocrite and dissembler. He then pronounced sentence of deprivation and degradation against me, for causes for which I had been many times punished and imprisoned, the only additional cause being that I had preached one sermon in London during my sickness, and despite his suspension. Even the evidence of this one additional fact was taken from an enemy in a private corner.

(x) Many times I asked for copies of the articles against me, and for the names of my accusers, but they were always denied me, until after my degradation,—when I was loth to have them, the charge for writing them having grown to more than £1.

(xi) When I was somewhat better, his pursuivants again troubled me in London, so that on the advice of my friends I left without preaching the farewell sermon which I had planned.

(xii) Then "my LL. the Earls of Warwicke and Huntington... and some others of my well willers and frends" made suit to him for my restoration. This was against my knowledge, for I like not suits to persons in such offices, but it was all in vain. He obstinately refused to restore me, and told the messenger that he had instructed the patron to present another in my place.

(xiii) "He hath so contrived, or rather compacted the matter now againste mee, that one Edwarde Hampton, a prophane, shameles, unlearned and furious fellow (a man chosen and meete to do some mischeefous turne, as appeareth, and as himselfe professeth) beinge cosen to the said Colecloth, and to one of Canterburies cheife chaplaines, which chaplaine or captaine rather, under the coveringe, no doubt, of his great masters banner, and courage for the frustrateinge of Coleclothes enterprise about the attainement of my liveinge from mee,...did threaten to be revenged on my LL. of thexchequer and to worke me some new displeasure....That this Hampton, I saye, is now come and hath ronge his bells &c; and hath openly defyed and defaced me in sundrie sorts, and namely with the very same raileinge, skornefull, and slanderous termes that his great master, Jo. Cant., had before taughte him to use againste me; as sayinge that I am no minister but a layman, a brocher of schismàticall doctrine, a seely wretch, a foole, a sadlers sonne, an abject in the world not regarded in the colledge, &c., and also defyinge and defaceinge the true professors here of the gospell, (callinge them knaves, and strikeing one), sayinge he will have authoritie to call them knaves when they shall have none to call him so, boastinge often of his lorde Cant. and Chester, and of their anthoritie for his purpose; seekeinge to reverse all our good orders and dealings, and to establish...the quite contrarie; followinge wholly and onely the information of the vilest personnes beinge our professed adversaries. And thus by all possible meanes continuinge and increasinge daily he behaveth himself. And that not secretly or fearfully, nor by fitts and starts, but openly in the church yarde, street, and alehouses, saucely and continually, even to his owne no small shame and discreditt, dayly growing therby with all sorts of men amonge us....

This I wittnes at Sedbrugh, Decemb. 9th 1586."

6. "The speciall occasions for which John Whiteg. nowe Archb. &c., with his complices, have so longe persecuted [and] despised mee, as aforesaid."

This is witnessed at Sedbergh "By me the poore afflicted pastor of the poore afflicted church at Sedburgh G.W.," on Dec. 26th, 1586.

(i) Because in college and all my life "I misliked and reprooved his and their prelaticall and antichristian behaviour and proceedings on behalf of the pseudo-hierarchie or false holy government of the church," and because I kept not company with them, but with the "defenders of christian reformation."

(ii) Because when I was in London on my necessary business in 1584, I never reported myself to him or his pretended officers, but treated them thus:

(*a*) When Goldborow[1], so-called Archdeacon of Worcester, stretched out his hand to salute me in Paul's church, I shrank from him "as if he had bene a serpent, because I knew him to be a notorious, corrupte, prophane, proude, nonresident, pluraliste pseudo hierarchist, &c."

(*b*) When Mr Ware, parson of Bow Church in London, attempted to salute me, also at Whitgift's instigation, I pointed at him and said, "Si tu habes duplex beneficium, tu non es dignus, hoc digito quamvis peccatoris."

(*c*) When Mr Hinton, Whitgift's pupil and scholar, preferred by him to be Archdeacon of Coventry, asked me in the street why I went not to the Archbishop, I answered that I had nothing to do with him.

(*d*) Preaching in a certain church in London at the marriage of one of my friends, I said in the pulpit that he who compared the honourable estate of marriage to "a redd peticoate" showed himself to be of "a divelish and hereticall spirit."

(*e*) When his pursuivant found me in bed one morning, he charged me (1) not to preach a certain sermon; (2) to promise to appear at Lambeth. When I refused he threatened to charge the constable with me, and I replied that I would obey the constable rather than him or his master.

(*f*) When he offered many persuasions to me at Lambeth, I accepted none of them, refused to give him any titles, "and smiled sometymes." I also asked "if D. Awbery, sittinge there in his brave apparell, were not my lorde chauncelor," as I thought, and he charged me with mocking. When I refused to bow my knee to him, he reviled me, and his men said they had never seen the Lord Archbishop so used, and "reported me to be a madd fellow, scarce well in my witts."

(*g*) I refused to answer certain articles unless given a copy of them and the names of my accusers, and unless tried according to law. He therefore committed me to the Gatehouse.

(*h*) Several of his accomplices, including Dr Goodman, Dean of Westminster, Dr Wood, and Dr Cosin tried to persuade me to make

[1] Probably Godfrey Goldsborough, afterwards Bishop of Gloucester.

some form of submission. Before I had been three days in prison, they promised me my release if I would but write to the Archbishop saying I was sorry I had offended him. I refused all their offers.

(*i*) After being imprisoned nine weeks but a day, without any known suit being made to him, Whitgift sent Awbery and Goodman to release me. They required me to promise not to preach in the Archbishop's diocese without licence, and, although I refused, they released me.

"Thus much was done at London 1584."

(iii) About May 1586, I was again obliged to go to London, when I behaved myself thus:

(*a*) "I preched diverse sermons in sundrie churches, never prayinge for, nor praisinge, any prelate, nor any part of their prelacye, dealings, nor proceedings, but on the contrary prayinge and prechinge in every one of my sermons[1] commonly against antichriste, and against all popish prelates and usurpers, such as had no warrant from Gods [Word] to deale in his church, and yett did Tyranniz and overrule the same &c. And sometimes prayinge in my sermons that God would confounde the councelles of Achitophell, and that God would send and establish true pastors, teachers, elders, and deacons, with the wholl righte government of Christ in every severall congregation of his churche. Allso, I used to praye... that God would blesse all hir ma^ts^ faithfull councellors, and namely, my L. the Earle of Leicester, in his expedition[2] and warrfare for the church and for the gospell &c."

(*b*) I framed my private conversation on my sermons, dealing "somewhat more particularly, directly, openly, boldly, and fully, concerneinge the present controversies of reformation, (especially against the prelacye, because I take it to be the maine piller of pestilence in the church of God and commonweale)."

(*c*) I refrained from the company and sermons of the prelatical in order to meet with the godly.

(*d*) I had intercourse with many Christians, who are despised by Whitgift and his followers.

(*e*) "Thus I continued untill there was great recourse dayly increasing both to my sermons and to my lodgeinge. Wherupon the said Jo. Cant. sent for me, imprisoned, suspended, deprived, and disgraded me, and haunted me out of the city as aforesaide."

(*f*) After my release I was dining with a godly Judge, who was telling a Prelate's official how a bishop might lawfully deal with a godly preacher.

"I, beinge offended that the Judge, beinge a christian man, should seeme to leave any autoritie at all in the handes of prelates over a christian minister, said..., It was not sufficient to tell

[1] Also in saying grace, he prayed that God would "confounde Antichriste, all his hirelings, and all his divises."

[2] To the Netherlands.

howe a prelate should use their office lawfully, but that they oughte wholly to be suppressed and abandoned &c."

Whitgift threatened the Judge for listening to these words, and hunted me forth from the city. Nevertheless I preached in every place on my journey home, and though repulsed and driven from the pulpit in Sedbergh church,

"I have preached ever since, that is, Saboth dayes one after another in my house continually, with a reasonable assemblye of faithfull people, and twice I have preached in the church yarde, where once also I have ministred the sacram. of Baptisme, and both the sacraments I ministred in my house besides etc."

7. A statement dated at Lancaster, Feb. 21st, 1586 [1586/7], and headed, "At London. The Archb. of Cant. May the 28. An° 1584."

(i) He commanded me not to preach an appointed sermon, but to appear at Lambeth the next day.

(ii) On my appearance, "he examined me concerninge my licence to preche in London, and concerninge certaine speaches uttered by me in Christs church late before, in defence of certaine worthie preachers molested, and againste other unworthie persons advaunced."

(iii) He used many unworthy terms and threatenings, e.g.

(*a*) Nonresident. (*b*) Proud. (*c*) Arrogant.
(*d*) Stubborn. (*e*) Disobedient. (*f*) Rebellious.
(*g*) Advancing myself above others.
(*h*) Most dissolute in life of all others. (*i*) Hypocrite.
(*k*) Babbling in my preaching.
(*l*) Unmeet to be a preacher.
(*m*) Loathsome to him in my commonplaces, or first exercises in divinity, at Cambridge.
(*n*) Having some wit, but no wisdom.
(*o*) Having a little Hebrew and a little more Greek, but to small purpose.
(*p*) Not regarding mine oath.
(*q*) Not to be trusted without an oath.
(*r*) One he never esteemed more than a dog (or some such "odious tearme"), during all the sixteen years he had known me.

(iv) He sent me to close prison in the Gatehouse, where I was not allowed to see my friends, or have pen and ink.

(v) He said he would forgive all if I would make open submission to his authority,

"els I should not be delivered, and threatned me rottinge in prison, and, (as some report), burninge, as if I were an hereticke."

(vi) No reasons for my imprisonment could be obtained from him except these three:

(*a*) Preaching in London without licence, "as he imagined."

(*b*) Refusing to answer his questions, "which were against myself."

(*c*) Denying his authority.

Thus I was imprisoned "for leaving some duties undone required by others, and not for committinge any haynous or wicked crime either proved or justly suspected by them," and this in spite of the character which twelve years' preaching in different shires had given me.

8. A copy of the attachment for Wigginton, Feb. 3rd, 1586 [1586/7], signed by Archbishop Sandys, Matthew Hutton, R. Pearcy, W. Palmer, and two lawyers, W. Payler and Ro. Waterhouse. The purport of the attachment can be gathered from No. 9, where it is examined clause by clause.

9. "Errours, disgracements, falshoodes, and slanders contained in the attachment before goinge, noted by Mr Wigginton."

(*a*) In the Preamble.

(i) "It namethe me Giles Wigginton,...beinge a precher, a graduat, a subject uncondemned by lawe, yea, as yet uncalled to answere the matters which the attachment falsely chargeth mee withall."

(ii) It calls me "*sometimes* vicare of Sedburghe," though my deprivation was illegal.

(iii) The charge of "manifold abuses, misdemeanours, and contempts" against mine Ordinary and the whole ecclesiastical state, has not been proved.

(iv) It says I was "suspended, deprived, and disgraded...for my singularitie in opinion," which fault is never named in the supposed act of deprivation.

(v) I was never even charged with "seekeinge the subversion and overthrow of the state ecclesiasticall."

(vi–ix) It says another fit person has been presented to Sedbergh by good authority. He is "fitt for a carte or a mill," learned only in wickedness, and placed only by the authority of a prelate.

(x–xi) It is malicious to say I contemn all authority, and untrue to say I "ruffled" with the new incumbent.

(xii–xx) The charge that while he was baptizing, I drew my confederates into the churchyard, and there, like a player on the stage, preached and baptized, contrary to order and the laws, is untrue. *Before* he went to his reading and to baptize "an old popish priests bastard," I preached to the faithful, and baptized one child, as the laws of God and the realm authorise me, wearing neither "rochett, nor tippet, nor forked capp," neglecting only orders set down by the prelates to their own advantage.

(*b*) In "the precept it selfe, with the proviso thereof."

The Queen's name is introduced to make her a party for Antichristian Popish prelates against true preachers; the High Commission is prejudiced and harsh; the committal to Lancaster, far from friends and assistance, is very cruel.

10. A letter from Wigginton to one desirous of knowing his condition, "from the White lyon in Newington," June 1st, 1586; written at midnight, and after a month's imprisonment.

His health is so bad that he believes he will die of a grievous sickness, "as...did Mr Glover[1] of late"; he is suffering much from the filthy state of the prison[2].

"Of all the which my troubles, mine olde and great Adversarie, I meane the church common especiall Adversarye (as well you maye gather, and too well I have experienced),...doth make but a very mocke, yea, and thinketh he doth God good service herein, whatsoever he pretendeth to the contrarie."

He asks the recipient to tell some of the Privy Councillors, or the Queen herself, of his condition, so that he might be handed over to his friends, or to some indifferent persons in city or country, until his case is tried, and his "old adversarys" dealings with him made plain. He desires justice, not mercy, and that he will obtain when all is known, and Whitgift's shameful treatment, with his "reprochefull and intollerable termes...as if I were rather some Jewe, or a turke, or a dogge or stone then any man of Gods makinge," is seen by all men.

11. "A shorte description of some of the manners and actions of Edwarde Hampton, the now intruder upon the vicaridge and pastorall charge of Sedborough, which H. the 3 prelates C., Y., and Ch.[3] have all commended for a learned and sufficient minister there."

Written in 1586 "as a litle of much touchinge the lewde behaviour" of Hampton.

[1] Probably the Edward Glover mentioned in Brook, I. 313; S.A. III. I. 634.

[2] The details are too revolting to print.

[3] I.e. Canterbury, York, and Chester.

(i) While he was in Cambridge he spent his time "very unthriftily, with roysters and ale-houses etc., so that he was called 'lustie Hampton.' He has boasted to my face in Sedbergh that 'he had never broken his braine about studie, but had bene good at a sworde and a buckler' etc."

(ii) At Sedbergh he has behaved "like a prophane, shameles, drounken, furious and undiscreete fellow in all his wayes."

(iii) He brags about the favour of the Prelate of Canterbury, whom he commended in his first sermon, and whom he claims to be a learned Privy Councillor, as if the other Councillors were unlearned. He threatened to bring T. H.[1] "before a better lorde then ever he came before," although he knew he had been before the Lord Treasurer and others.

(iv) He reviled R. M., a faithful Christian, "callinge him knave and stinckinge knave."

(v) "He goeth up and downe dailye, like a swashbuckler and royster, with a narrow brimmed hatte, with crosse garters, greate ruffes, a paunch-bellied coate, and other such like unseemely apparell for his calleinge, and so jetteth up and downe, not onely in the high wayes and alehouses, but also in the church yarde and church, keepeinge companye with the vilest persons and most notorious sinners, to the great dishonour of God and his discreditt."

(vi) He troubles "the better sorte of the parish...citeinge about 140 of them to appeare in diverse places at Yorke, Manchester and Chester, distant from Sedb. about 50, 60 and 80 miles, onely for hearinge mee preche &c., of which nomber the greater part have already bene excommunicated for not appearinge upon their first sommon, although the most of them sent diverse messengers to answer for them." He threatens more mischief against them and me, "with the croppinge of mine eares, the pillory, hangeinge, drawinge and quarteringe, as though I were a most vile traitor."

(vii) In and out of the pulpit, he wrests the Scriptures to reproach the better sort "after a most shamefull manner, revileinge them by the odious names of puritans, callinge them worse then the pope, and sayinge he is fitt for such hott fellowes, they had never such a match, he will coole their courage least they runne madd, they are men out of creditt, rebellious against all authoritie. Thou art a schismatike, Wigginton, and no more minister then another man, thou shalt not prevaile against mee, here I wilbe vicare so longe as the Queene liveth, or els none but the Q. shall pull me forth." This last he says because Whitgift has promised that he shall keep the living and I shall not be restored, no matter who commands otherwise, unless it be the Queen.

12. "Certaine probable conjectures, me movinge[2] to doubte

[1] "An honest man." [2] As MS.

that the 3 p. p. prelats of Canterbury, Yorke, and Chester (beinge all fethered of one winge, and all conspired against mee for this my present imprisonment) do intende to seeke for my life, or for mine eares etc., namely at this next assises followinge verye shortely."

Dated from Lancaster, Feb. 22nd, 1586 [1586/7].

(i) Because they bear an inveterate hatred against me and all who desire reformation and the destruction of prelacy.

(ii) They and others have for so long "shewed so great extreamities, cruelties and tyrannies" against me and my brethren in the ministry.

(iii) The Scriptures show that the successors of the Pharisees and Antichrist shall think they do God service in spilling the blood of his saints.

(iv) They say I am worse than the Papists and treat me worse. So said Canterbury, or some in his presence, so said Jo. London, and lately W. Chester told my flock they were rebellious and seditious, and, following Wigginton, would be hanged, "and makeinge some of them beleeve that my falt in prechinge to them was very haynous, and that certaine Lords and gentlemen were not well advised in heareinge me to preche beinge suspended &c."

(v) Because York treated me as above (the attachment, committal to Lancaster, appointment of Hampton, &c.).

(vi) Because I understand from York that letters were sent from Jo. Cant. and some Privy Councillors to the Earl of Derby and W. Chester, ordering my apprehension.

(vii) "Because many Jurors in this countrie be vicious, ignorant, partiall and malicious persons, especially against a precher of the gospell, yea and some of them are prelaticall and popishe felowes, without conscience, etc., so as they maye be easily induced upon any smale colour of lawe to take my life from me here at Lancaster, as they have ben seduced againste good evidence in lawe, to take my onlye liveinge from me at Yorke not longe sithens."

(viii) Because of their many attempts, before related, to entrap me as guilty of some capital charge.

(ix) Because I am kept here, so far from "my great frendes," who are occupied in the Parliament without leisure to consider my condition and necessity, and so near the Assizes.

(x) Because, "in this latter droppinge and doteinge age of this withered and wretched worlde," all the wiles of Satan are being used against the church of Christ here and in Italy, France, Spain, Scotland and the rest of the world.

13. "A remembrance of such speaches as were uttered by Dr Wood and D. Gilpine at the Lo. of Cant. his house at Lambeth."

Gilpin asked for Wood's friendship on behalf of Wigginton, but Wood answered that, if he were Whitgift, Wigginton should rot in prison, that he would thrust his sword through him as Moses did through the Egyptian, that he would cut off his ears, &c. When told these were harsh words, Wood burst forth

"into a greater outrage, accounteinge them as abjectes that spoke in his behalf, callinge them puritans, and said that they would not sticke to give 40 pence to the maintenaunce of such a rascall in prison, and are not able to paye their owne detts at home, never seeinge those men to whom he spake before that tyme."

II. "The whole proces of J.C. with G. W., the 6 day of December 1588." Subscribed

"All which goeth before is true. Witnes I, Giles Wigginton, pastor of Sedburgh, by the same token that I do like well of the proceedings of M. Marprelate, nothing doubting but God will blesse them and all other such good proceedings. Amen."

On Dec. 6th "Monday, the pursuivant, who seemeth to favour the Pope and to be a great Dissembler, came unto G. W., lyinge upon his bed at his chamber in London," and commanded him to come to Lambeth, showing a commission to search and apprehend all connected in any way with the "booke entituled Martin Marprelate."

On the way to Lambeth Wigginton exhorted Monday "not to abuse the good office of a Pursuivant...by the service of the prelates, which should not long endure, nor prosper at all." Monday appeared to take this well, and so the Puritan went on to speak of church government and Martin's two books, the pursuivant promising to conceal what he was told, but afterwards charging his informant with having read Martin's second book, and having "told the tale of spell goose[1] out of it."

After dinner[2], Wigginton appeared before the Archbishop, the Bishop of Winchester, and Drs Aubery, Cosin, and Goodman[3],

[1] *The Epitome.* See the reprint in Rev. W. Pierce's *The Marprelate Tracts*, 140.

[2] Wigginton had to meet the charges for his dinner, and the Archbishop's men spread the report that he was so slovenly that they could not eat with him.

[3] All Commissioners.

and orders were given that none of his friends should be allowed in the room.

"Then J. C., with a glowringe countenaunce, yet after a more mild fashion than he was accustomed, sayed..., There is a booke called Martin Marprelate, a vile, seditious, foolish, and intollerable booke: you are suspected to bee a dealer in it, and therefore you are to sweare what you know."

Wigginton refused to take the oath and accuse himself, and asked for the names of his accusers. The Archbishop said he had always been obstinate, but he would be allowed to answer a list of questions without taking the oath. The questions were "very large and very subtile," and Wigginton refused to answer them, telling the Archbishop that his resolve had been made for many years viz., to accuse neither himself nor his neighbours. Repeatedly Whitgift put questions about the books, asking if Wigginton had written, read, bought, sold, or handled them, from whom he had received and to whom he had given them, but the Puritan continued firm and refused "to thrust a knife into his thigh[1]," for he knew that the matter was "daungerous and doubtfull," and "as some say ill, so some say well of the booke[2]." Then the conversation came to close quarters:

G. W. I did neyther make, write, nor print it, nor any part of it, nor see any part of it writen before it was printed.

J. C. Whether have yow not bene a meane to publish it, or do you not know who hath published it, or had or read the same; did you not deliver some copies of it in the countrey, one to M^r^ More, another to M^r^ Cartwright?

G. W. I understand by hearesay, (that which I suppose yow know well enough) that many lords and ladies, and other great and wealthy personages of all estates have had and read it, and so they will joyne with me in mine having and reading of it, if I have done eyther of both. And in my simple judgement, it would be more for your creditt if you could examine indifferently all sorts about it, and not poore folke onely, as yow use to do.

J. C. Whome do you believe, suppose, thinke, or gather any presumption, suspicion, likelihood, or conjecture, to be the author, writer, or printer, of it, or of any part of it, or helper any wayes towards it? Whether yow made any othe or promise to others, or vow in your selfe to conceale the same booke, beinge asked? What

[1] Margin: "This G. W. told them 2 or 3 times."

[2] Margin: "This G. W. rehersed often times."

printing presse, print, or furniture for printinge have you knowne any where unauthorised within these 2 yeres last past[1]?

G. W. I know of none, I told yow before yow shold lose your labour in this matter.

J. C. Yea, but yow are vehemently suspected for it, and publica fama is against you in it.

Asked how the affair of Atkinson of Sedbergh came to be in the book[2], Wigginton replied that Atkinson told the same story to many. He refused to give the names of these, but denied that he furnished the story for Martin. He was next charged[3] with having read *The Epitome*, but he remained firm in his resolve, saying witnesses were produced in all good courts, and answers on oath were Popish. He was told that no state could stand "without such answering and swearing," and then the Bishop of Winchester "somewhat crabbedly" charged him with false doctrine. The Archbishop said he denied the Queen's authority, and was worse than a Papist in his answering[4].

G. W. Martin himselfe, as I understand, will come forth, and avouch or stand to his matters, if he may have safe conduct.

J. C. Write that, quoth J. C. to M[r] Hartwell.

G. W. It is well knowne that I am as ready and glad to reade such a booke as others, and to lend it to my friend[s] in good and lawfull sorte, though I be no common bookeseller; yet I will not endamage my selfe by the confession of mine owne mouth to do myself hurt and you no good, as before I have sayed often. We follow the instructions of learned counsellers in these matters, who we trust will stand by us when neede shall require. And be you ready, when you shall be called to an accompt, to answer on the contrary touching the course of your dealings, you know whence your examination ex officio came (meaning even the Pope's cannons)....

Asked if he did not tell M[r] Martin, the Keeper of the Counter, that he could not find the author of the book for £100,

[1] Margin: "this he read out of the latter end of another sort of interrogatories." [2] See *The Epistle* (Pierce, 58, 59).

[3] Here Monday "falsely and treacherously" told the Commissioners of Wigginton's admissions to him.

[4] Wigginton said his doctrine was sound, and that it was the Commissioners who acted against the Queen's authority. Because the Papists do a certain thing, e.g., eat brown bread, it is no reason why he should not do it. At this juncture in his narrative the Puritan commends D[r] Cosin for his good behaviour during the examination.

Wigginton said the Keeper was a simple man, who thought Wigginton himself was the author simply because he wrote much, and because of the book's title.

"Then they moved G. W. to tell whither the Demonstration or Martins booke were Penries work or no? Wherunto G. W. awnswered he thought no, and that he thought they were deceived in that matter as far as in judging him selfe to be the author of Martin. They sayed there were many lies in Martin, but G. W. bad[e] them confute him then."

The Commissioners denied that Marprelate had left a letter at Lambeth, "as was reported, and as G. W. had hearde," while Whitgift said he had not given Atkinson a letter for the deprivation of Wigginton, though the latter said he could bring Atkinson's word to the contrary.

Justice Young, who had heard Wigginton confess that he had read Martin, but would not openly accuse him of it[1], begged him to answer the questions, but the Puritan was obdurate, and refused to listen at all to Hartwell, telling him he was no Commissioner.

The Archbishop used many scoffs, while Monday taunted Wigginton with many things, and

"did fa[l]sely affirme G. W. not to pray for the Quene in a prayer, and M^r^ Cartwright and M^r^ Uxenbridge not to use to pray for her by her Christian name."

R. M., J. A., and J. R., friends of Wigginton, were also examined, but with little result.

"Yet this conference G. W. wold have counted the most mild conference that ever J. C. had with him, but that the sayd J. C. did within 3 dayes after most sclanderously and maliciously revile the sayd G. W., and raile against him behinde his backe...."

Thus, while the Archbishop is afraid to accuse him to his face, he slanders him while he is in prison. While he has been "in the Co.[2], and in L., and in the Counter, and now againe in the Gatehouse," Whitgift has told untruths concerning him to the Queen, the Privy Council, the Earl of [ ][3], the

[1] Margin: "how be it secreatly he did practise against him."

[2] ? Almost undecipherable.

[3] Name illegible, but probably "Hunt.," i.e. Huntingdon.

Judges of Assize, the High Commissioners of Yorkshire, the Prelates of York and Chester, and many others.

"The order of committing G. W. to the Gatehouse by J. C. Dec. 6th 1588."

After the examination, in which Wigginton had steadfastly refused to accuse himself or others, while stating "plainely that he neyther made Mar., nor was privy to any part of it before it was printed," the Archbishop told him that he had refused to answer on oath, and had thus confessed himself guilty[1] and contemptuous of the authority of the High Commission ("which you shall obey and yeld unto ere I have done with yow,"), and therefore he should be "kept streighter, namely, at the Gatehouse," until he was prepared to submit.

Wigginton's friends were not allowed to cross to the prison with him,

"but onely Mr Page, to whom allso J. C. told the same time that he could not stay G. W. from prison at that time, and that the sayed G. W. had made conventicles of late etc. And the prelate of Wint. shewed himselfe a bitter and crabbed enemy against the sayed G. W. at the same time."

In addition to the High Commission's warrant[2], a secret charge was given to the Keeper, that the prisoner should not be allowed to visit the city.

On Dec. 23rd, Thomas Page[3], "who seemeth to finde more favour in the eies of J. C. then many other Christians," sued for Wigginton's release according to a bond which he had given, without the prisoner's knowledge, and, indeed, against his wishes. The Archbishop replied that there were greater matters against Wigginton than Page realised, and so he must stay in prison. On the 30th Page made a second attempt, but again in vain, though Whitgift said he might be released in a few days and arraigned before Easter[4]. Further efforts on Jan. 4th and Jan. 9th met with the same result, Whitgift

[1] Margin: "Martin in his 2d epistle doth prove himself a true prophet in this pointe."

[2] Text of which is given.

[3] The authority for this is said to be Page himself.

[4] I.e. "9 or 10 monethes after his coming to prison."

stating that "very great bondes" would be required to secure enlargement.

"And alwayes when T. P. came unto J. C., J. C. did allure and drawe him to come againe another time to sue for G. W., as though he judged the sayed T. P. (who is a man that can please, and whome G. W. did never desire to deale with J. C. for him[1]) to be a fit suter for such odde purposes. And it is very likely that the said J. C. is now about to forge some greevous accusation against G. W., wherby he may the better both [ ] and [ ][2] his great and many cruelties exercised upon the sayed G. W., and allso blemish and deface the just credit and knowen innocency of G. W. if he canne possibly."

243. 1588. "The Supplication of the ministers suspended in Essex, offered to the parliament the 8th of March, 1587 [1587/8]."

"To this these set their names, Raph Hawden of [ ][3], George Giffard of Maldon, William Tunstall of Much Totham, John Hockell of Aithrop Rothing, Giles Whiting of Panfield, Roger Carre of Little Raine....

In most humble...dutie to...parliament, sundrie of the ministers and preachers of Gods holie word in the [ ][3],...present this our earnest supplication and complaint."

The suppliants say they are blameless in life and doctrine, and yet "have bene of long time, and yet are, diverslie and grievouslie troubled and molested." The trouble hardest to bear is the prohibition of preaching, but they have endured patiently, expecting that their cases would be examined and equity would prevail, and not wishing to be considered tumultuous and unruly subjects. After a long interval, in which they were neither restored to their preaching, nor other preachers sent in their places, they and their parishioners made humble suit for restoration to those who were in authority. This brought no result,

"notwithstandinge that the cause of some of us hath bene commended unto them from some of the nobilitie, and of her Ma^ties

[1] Margin: "But G. W. hath now forbidden T. P. to be any more a sutor for him."

[2] MS. discoloured by damp. Two words joined by "and" are unreadable.

[3] Blanks in MS.

right honorable privie Councell, and of the chief peers of the land."

Now they try their last hope, appeal to the Parliament, and ask whether they deserve the heavy sentence passed upon them. The most common charge against them

"is the not subscribing to certaine Articles containing the allowing of the present pollicie of the Church, and of everie word and ceremonie appointed to be read and used in the booke of Common praier, which for how just cause we can not doe, besides that we have shewed particularlye what occasion hath forced, there was delivered on our behalf and the rest of our Brethren, whose case is all one with ours, a dutifull petition to the reverend assemblie of the Convocation house in the [ ][1] and twentieth yere of her Ma^ties raigne, wherof there is a true copie prepared to be at the commaundement of this Hon. assemblie, declaring the reasons for which we could not in a good conscience subscribe..., and humblie desiring them to satisfie us concerning such our doubts, or to rest satisfied toward us, thogh we did not yeld to all that was required of us. To which our petition neither received we anie one word of awnswer to this daie, neither yet their former rigorous proceedings have bene mitigated or qualified."

They therefore ask Parliament to pass a statute explaining the Act of Uniformity of 1559, and the Act of 1571, making clear that ministers were expected to follow the "substantiall forme" of the Book only, and not every word and ceremony in it. They also request a conference before the Council or some other impartial body, at which they and their opponents might state their views, and then steps be taken to establish peace in the church and unite Protestants against the common enemy. They are loyal subjects, but unless their suspensions are removed they will obey God's command and preach to their people, for their consciences say, "Woe be unto me if I preach not the Gospel."

244. 1588. "M^r Hildersams recantation."

1. "A true copie out of Hartwells[2], written the 10 of Jan. 1587 [1587/8]."

I confesse here that I have rashely and undiscreetly taken upon mee the office and function of a preacher, and have preched abroad,

[1] Blank in MS. The petition to Convocation was made in 1585. [See above, I. 296–303.]

[2] I.e. Hartwell's Register, Hartwell being the Archbishop of Canterbury's Registrar.

nether beinge admitted into orders, nether licensed by any authoritie, and contrarie to the orders and lawes of this church of England, contrary to the example of all antiquitie in the primitive churche, and contrary to thexample and direction of the apostles in the Actes, and thereby have given great and juste offence unto manye. And this rashenes I have made more greveous and offensive in that I have uttered in my foresaid sermons and prechinges certaine impertinent and very unfitt speaches for the auditory, as moveinge their mindes rather to discontentment with the state, then tendinge to any godly edification. For which my presumption and undiscreetenes, I am very hartily sorye, and desire yow to beare witnesse of this my confession and acknowledgeinge of my seid offences.

2. "By me, Arthur Hildersam."

This recantation is (by the Archb. his appointement) to be uttered by me in trinity hall chapell, betwixte this and Easter. In the meane while I am suspended from the profitts of my fellowshippe, and stand bounde to appeare before the commissioners the first courte daye of Easter terme, if I do not before that time recante.

245—6. I. [1586?][1] "Essex."

"The names of such ministers as are suspended in Essex by the B. of London in his last visitation and since for the Surplice."

M^r George Gyfforde of Maulden.
M^r Gyles Whiteinge, pa.[2] of Panfeilde.
M^r Wyersdale of Maulden, who resigned his pastorall charge to M^r Gyfforde, whom the Bishp. woulde not admitt, but hath sett an other there, yet M^r Gyff. hath the presentation of the patron. M^r Wyersd., beinge suspended, ys gone to Cambridge to live there a while.
M^r Hawkdon, pa. of Fryan.
M^r Carre, pa. of Raine.
M^r Tonstall, pa. of Tottam.
M^r Huckle, pa. of [ ][3].
M^r Piggot, pa. of Tylby.

[1] It is very difficult to date this item. A note in the manuscript, apparently in the same handwriting as the list, says 1590, but there are other marginal notes written much later, giving references to Fuller's *Church History* (first edition, 1655), and possibly the 1590 is only a conjecture of this late annotator. This and the following item probably came from the same source at the same time. For reasons suggesting 1586 as the likeliest date, see below, II. 261, note 3.

[2] Abbreviations used in this item: pa. = pastor; pr. = preacher.

[3] Blank in MS. Should be "Aythorp Roding." (Cf. above, II. 164 and II. 258.)

Mr Cornewall, pa. of Mark Taine, reviled openly at Whittam by the Bp., callinge him wretch, beast, and committinge him to the pursuivant, etc.

Mr Negose, pa. of Lee.

Mr Carew of Hatfield[1], much molested, imprisoned once or twice, suspended, removed from his liveinge, and a bad man put in.

Mr Warde, removed from place to place, not suffered by the B. to tary long in any pl.

Mr Dikes at St. Albons, suspended.

Mr Rogers, pr. at Whetherfeild.

Mr Northee, pr. at Colchester.

Mr Newman, pa. of Coxall.

Mr Taye, pa. of Peldon.

Mr Parker, pa. of Deddam.

Mr Farrar, pa. of Langham.

Mr Serls, pa. of Lexden.

Mr Lewis, pa. in Colchester St. Peters.

Mr Cocke, pa. in Colchester Giles.

Mr Beamond, pa. of Eastthorpe.

Mr Redrige, pa. of Hutton.

Mr Chaplin, pa. of Hempsted.

Mr Culverwell, pr. at Felsted.

Mr D. Chapman, pr. at Dedham[2].

Mr Knevit.

These are the painfullest ministers in Essex, whom the Bp. threatneth to deprive, sayinge we shalbe white with him or he wilbe blacke with us.

II. [1586 ?][3] "Sufficient, diligent, and godly preachers in

[1] Above, II. 28–35.

[2] Valuable information concerning most of these men can be found in Davids' *Evangelical Nonconformity in Essex*, and in Usher, *The Presbyterian Movement* (where the minute-book of the Dedham "classis" is reprinted.)

[3] Date again very difficult. Margin says: "This list drawn up 1591," and Settle's release in 1590 is mentioned. Yet John Field (died 1588) and Dudley Fenner (died 1589) are both included in the list, Field being definitely described as still suspended ("so cont."). Evidently therefore the references to 1590 and 1591 were added to a list made during Field's life-time. The date of this original draft is obtainable thus:

(*a*) The examinations and suspensions of Walward, Gellibrand, and Settle were in April and May, 1586. [Above, II. 35–9.] The list was therefore compiled after these dates.

(*b*) Barber, whom the list describes as having been suspended "about ij yeres and v monethes" was suspended on June 24th, 1584 [above, II. 219]. This gives the date of the list as about November, 1586. If this calculation be correct the marginal note and the reference to Settle's release must have been added later.

other places suspended from prechinge, deprived of their liveinges and otherwise molested."

Mr Dudlye Fenner, pr. of Cranebrooke in Kent, suspended from preching ever since the time of subscription.

Mr Lever Woode, parson of Boulton quarry, alias Manchelsey, deprived of his ben.[1] and suspended about the same time and so continueth still.

Mr Percyvall Wyborne, prechinge at Rochester, suspended from prechinge now about v yere and so continueth.

Mr Rockeray, prebendary at Rochester, and prechinge there likewise, suspended from prechinge about 4 yere agon, and so continueth.

Mr Thomas Barber, pr. at the Bow church in London, suspended from prch. about ii yeres and v monethes and so cont.

Mr John Feild, pr. at Aldermary in London, suspended from prechinge and so con.

Mr Walter Traverse, pr. at the Temple, susp. from prg before Easter last, and so con.

Mr Udall, pr. at Kingston upon Themes, susp. of late from prchg, and so cont.

Mr Colset, pr. at Easton on the hill in Northamptonshire, suspended in subscription time.

Mr Setle, pr. at Boxsted in Suffolk, susp., cast into prison a long time, released 1590.

Mr Holmes, presented to a ben., refused by the B. of Exeter for want of conformity, who also to the patrons quare impedit pleadeth the seid Holmes for the said cause to be a schismaticke.

Mr Jewell condemned at the last assises at Exeter to v monethes imprisonment upon the statute confirminge the booke of common prayer, notwithstandinge that he soughte to the B. for resolution, and could not have him at leasure.

Mr Tuke, pr. at St Germans in Cornewale, suspended long ago etc.

Mr Edwarde Gellibrand, fellow of Magdalen colledge in Oxforde, susp., etc.

Mr Walwarde, fellowe of Corpus Christi colledge in Oxforde, susp., etc.

247. [1590?]

1. "The Assersions of the Conventiclers latelye apprehended."

2. A reply to the same, under the title:

"A briefe awnswere to certaine slaunderous articles and ungodlie calumniations sparsed abroade by the bishops and their adherents

[1] I.e. benefice.

againste divers faithfull and true christians, her maiesties loyall and loving subjects, to colour their owne ungodlie and tirannicall dealinge with them, and to bringe them into hatred, both with prince and people."

These were published in 1590 in:

"A Collection of Certaine Sclaunderous Articles gyven out by the Bishops against such faithfull Christians as they now unjustly deteyne in their Prisons, togeather with the answeare of the saide Prisoners therunto. Also the Some of Certaine Conferences had in the Fleete, according to the Bisshops bloudie Mandate, with two Prisoners there."

The prisoners are John Greenwood and Henry Barrowe, and the latter is probably the author of the pamphlet[1]. The manuscript and printed forms agree in all but unimportant details, but the latter has the closing quotation from Ps. 2 in full, and then the words: "Expect theyr other Conferences with all possible speed."

248. [.] A Short Confession of Sin by One stricken with the Palsy.

249. [.] T. M. to J. B.

A poem of sixteen lines, informing him that if he reads God's Word carefully, he will be able to do his work well.

250—7. [.] Eight miscellaneous documents.

I. Copies of patents to various individuals, granting them relief from election to various offices (sheriff, &c., &c.).

1. Henry VII to Sir William Clopton. 20 Feb., 1502 [1502/3].
2. „ „ „ Anthony Welliborne. 6 Dec., 1501.
3. „ „ „ Sir William Bolleyn. July 9th, 1502.
4. Charles I to Arthur Bromfeild. Aug. 4th, 1634.
5. Charles I to Sir John Backhouse, "who with Sir Hugh Midleton" brought the New River to London. June 30th, 1635.
6. Charles I to William Noell. Nov. 7th, 1635.

[1] Copies in W.; B.M. (T. 1013 (10)); B. (C. 42. Th.); L. (xxx. 6. 12 (4)). Cf. Rev. Dr Powicke, *Henry Barrowe and The Exiled Church of Amsterdam*, 332 f.

II. Extracts from "MSS. Dyers Reports[1]."

1. In case of Babthorp, a barrister, and Launder, an attorney[2].

2. In case of Birchet, 1573[3].

[1] Sir James Dyer, 1512–82. Many editions of the *Reports* were published between the first (1585) and Coke's (1826).

[2] The reference is to "MSS. Dyers Reports in Baron Lechmores hands June 15th 1691." Probably Sir Nicholas Lechmere (1613–1701), for whom see *D.N.B.*

[3] Reference also to *Hist. Presbyterians*, 274. This is Heylyn's (1670).

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Note. The preparation of this Index has been no light task, especially for the pages occupied with the Survey of the Clergy (II. 88–174). It was imperative that the manuscript's spelling should be scrupulously followed, as it had been throughout the text, yet in some instances it seems so strange to modern eyes that towns and parishes are almost unrecognisable.

Scholars with special knowledge of the different counties, however, will readily identify most of the places. Even for them, however, there are obstacles, for the number of possibilities of error from the compilation of the Survey to the present work is considerable, besides the usual alteration in spelling brought about by the lapse of time. Not only is it possible that villages may have vanished or changed their names, but in the preparation of the return by the Puritans mistakes would not be uncommon. After the "surveyor" of a particular district had compiled his list, it had to be copied (perhaps more than once) into the "Register," and probably neither "surveyors" nor copyists were more particular than their contemporaries as to spelling. Finally the "Register" had to be read by the present writer, and students with experience of documents of this date will be first to admit the opportunity for error in the deciphering of proper names.

It has been impossible in a general work of this size to give the modern spelling of every place mentioned. That might be done more easily and more efficiently by local historians, after the manner of Mr W. N. Landor in the reprint of the Staffordshire Survey (by the present writer, *Eng. Hist. Rev.* 1911, q.v.). Such historians would probably identify every place, even the few which have so far defied the able correspondents who have assisted the present writer in this particular. General readers will find, however, that they can readily recognise the great majority of the parishes, for spellings like Alesbie (Aylesby), Gunnerbie (Gonerby), and Browneswell (Brauncewell) present little difficulty; more puzzling renderings that have been identified are suggested in brackets.

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[1] The term "discipline" was loosely used by the Puritans, being applied both to the whole system of church government, and, more narrowly, to ecclesiastical censures, &c. It is difficult to distinguish between the two uses, more especially since discipline proper held a prominent place in "the discipline"—the Genevan system—advocated. Here the references from (1) are to the wider use of the term, and from (2), generally speaking, to the narrower.

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